

Life's
Striving

Script



Lady Buck

LIFE'S MORNING

ADDRESSES TO YOUNG MEN AND
YOUNG WOMEN

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PREFACE.

DURING the last sixteen years the writer has come into daily contact with young men. In addition to this contact in school work, he has been called on to make addresses in Luther Leagues, Sunday Schools and other gatherings of young people. The questions which occupy young minds, which perplex them and whose correct solution means so much for the welfare of these young people, are touched on in these talks. The view point in them is scriptural. For this we do not apologize; in fact, that is the reason why they are sent out. There are enough who undertake to instruct and guide our young, but it is the blind leading the blind. There are young people on every hand who are seeking information that is dependable and who will accept it when it comes.

These few addresses are sent out in the hope of reaching a larger circle of young people, and we trust that parents, pastors and all others who wish to see the young grow up to be good men and women will aid in circulating them. Those who know how difficult it is to guide youth aright will be charitable in their judgment upon this work.

May God add His blessing to our work.

THE AUTHOR.

Columbus, O., June, 1912.

CONTENTS.

YOUTH PREPARATORY TO MATURITY.

THE SUCCESSFUL LIFE.

THE NOBLEST CALLING.

CHRISTIAN GROWTH.

A VOCATION.

LIFE'S MORNING.

(7)

YOUTH PREPARATORY TO MATURITY.

"Youth comes but once in a life time." — *Longfellow.*

"Youth what man's age is like to be doth show;
We may our ends of our beginnings know."

—*Denham.*

YOUTH PREPARATORY TO MATURITY.

EVERYTHING that has life is subject to change. You will find an example of this in the oak tree. An acorn is dropped into the soil, and a tiny sprout appears. After a year or two, there is a little switch standing there. After ten years, a little tree. After one hundred years, a stately oak stands there. In two hundred years, the giant of the forest is fully developed. He stands a long time, with apparently no change. But there is a change going on. It is so gradual, as to be unnoticed. By and by decay appears. After another hundred years, the monster lies on the earth, and if one could wait long enough, nothing would appear but mould.

Man is subject to the same great law. No creature seems so helpless at birth, as a child. By degrees it gathers strength. In five years, it is no longer so helpless. In ten, not at all. In twenty, it is fully developed as to the body. At forty, this person is in the zenith of power. At seventy, on the verge of decline. At eighty, he has passed away.

Each period depends upon the one which has gone before. There are no abrupt changes. If the development of the one period has not been normal, the next suffers from it. We say, "The boy is father to the man." It is therefore important that you understand the relation of youth to maturity. The early

periods of life increase in importance for a while. They offer great advantages for work and enjoyment. You are looking forward with expectation to the coming period. The young live in the future. They speak of those things which they hope to do. The old live in the past; they tell of what they have done. The middle-aged live in the present; they tell of what they are doing. If the coming period of life is to be greater than the present, if it is not to be a disappointment to you, you must make the right use of the present period. Youth is the time for laying the foundation. If this has been well done, the next period of life will be big with advantages and usefulness and enjoyment. But if youth has not been spent as a period of preparation, matured life will be a disappointment.

The man who shoots, must see the target. To shoot at random is useless as well as dangerous. How many young people clearly understand what to aim at? Many go through the period of youth, without comprehending its connection with maturity, and wake up in middle life to find out that they are not prepared for it, and have not the requirements for success.

This they usually discover when it is too late to repair the loss. Some things neglected at the right time can never be corrected. No man at forty years of age, can begin to play a piano, and become an expert at it. The history of music does not record one such example, and it never will. The brain is no

longer plastic enough to take on impressions, and in spite of the man's regret over lost opportunities, or his determination to mend matters; he cannot at this period of life, master the technique of the piano. Youth is the time for that. That opportunity being neglected, the loss is irreparable.

These lines are written to show you the target, that you may not shoot aimlessly. A noted college president has said, "The most glaring mistake of young men is their failure to take advice." No doubt this is true. All educators, pastors and parents see this. You cannot expect a young man to have much learning. The time has been too short for him to acquire a large store of knowledge. You cannot expect him to have much experience; there has been no opportunity to gather it. Such ignorance and lack of experience are all excusable in a young person, but there is one thing that is inexcusable, and that is, a failure to take advice.

Why must a son stumble into the same pit into which the father fell? Why can he not profit by his father's experience? Why can he not believe his father and take it for granted, that because his father has so much more experience in life, he is justified in forming a judgment which should be considered?

But experience teaches, that the young usually do not accept advice and guidance from their elders, but must, by sad and costly experience, learn the same lessons which their parents learned. No doubt, these lessons are valuable. It would be good for the young

people to learn them. But they might be had at a less price than so much heart-ache, misery, disappointment, shame and ruin.

My heart frequently bleeds to see the way in which the young trample the advice of their elders under foot, because as sure as there is a God in heaven, and as sure as He has said: "Whatsoever a man soweth, that also he shall reap," so surely shall these young people take in the harvest of their own sowing. God will not reverse the laws of this world to suit you, nor will He change the laws of the spiritual world to accommodate you. God will not reverse the course of the sun, because a man wants that orb to shine upon the west side of his house in the morning. Nothing of the kind. God will not keep back the frost to protect the corn of that lazy contrary farmer, who plants his corn in September instead of in May. He certainly will not. God is the hardest being in the world to resist; He will have His way. And if we transgress His laws, He will mete out punishment.

If you do not use youth as a time for preparation for maturity, no amount of regret on your part will undo your youthful folly. The period of life which should be the biggest with enjoyment and usefulness and responsibility will be a disappointment to you.

My fervent wish is to make your lives full of usefulness. I shall show you the target. Will you shoot at it?

What Should a Young Person Bring Out Of Youth To Maturity?

I. A SOUND BODY.

Youth should seek to develop it for two reasons. First, a sound body reflects glory on the Creator.

There are two builders of the human form, God and man. A small boy when asked the question "who made you?" raised his hands and said, "God made me so long, and I grew the rest." God is the maker of our bodies. He took dust and fashioned it into a human form, and breathed into it the breath of life. The body, then, was first. It is an essential part of our being. It is fundamental, because the mental and spiritual part of our nature rest upon it.

God is still the maker of our form. He calls us and we come. What had we to do with our presence on earth? Were we considered? What had we to do with the forming of our bodies when we were prepared in secret? What had we to do with it that our bodies conformed to the human type? What influence did we exert that our arms are at the right place, that our faces are turned forward and not backward, that our feet are in the right position? That we were not distorted at birth, half man, half beast, is not due to our influence, but to the creative power of God.

A symmetrical, beautiful body glorifies God. If you walk down the street and look at a building, you say instinctively, "Who built that house? Shame on such a builder! Look at those crude walls, the win-

dows out of place, and out of proportion, the roof too flat, and everything about it unsatisfactory. Look at that house yonder. It reflects glory upon its builder. The walls are straight, the doors and windows are in proper place. All its proportions are pleasing. It is a model, and a recommendation for its builder."

But God is not the only builder of this house. Man lives in it. To him has been committed the care and keeping of this house. He may befoul it, he may injure it, he may abuse it and so thwart the purpose of the Maker. While the Creator may be willing to build a strong body, He often cannot because the occupant will not permit.

We have the power to influence the proportion, the strength and beauty of our bodies. To a large extent we have the making of our own faces. The mind gives expression to the face. The life within is written in the countenance, and consequently we all read it. The impure mind betrays itself in a lustful face. Every feature tells what the hidden workman within is doing, and no matter how hard he may try to hide his work, he cannot. The coarse mind is expressed in the coarse face, the haughty mind is seen in the curling lip and the distended nostril. The gloomy mind betrays itself in a drooping mouth and a furrowed cheek, the troubled mind in the crow's-feet around the eyes and the lines upon the forehead.

The face is the most expressive portion of the body, but it is not the only one. The hand and foot tell the story of the workman within. The glutton is

betrayed by his paunch, as well as the drunkard. There is not a member of the body which the man himself does not influence. The hand of the poor and that of the rich tells the story of the owner's vocation, and in every member of the body, and in every lineament of the face there is written the story of a man's life, and they tell of our stewardship and of our faithfulness to our charge.

God is the maker, but we are the keepers of these bodies.

What moral right have you young people in the hey-day of life, with your powers at their best to be round-shouldered, and hollow-chested, to be crowding all your vital organs out of position, because you are too lazy to stand and sit erect? The lungs can not discharge the function of purifying the blood, the stomach cannot digest the food, and supply energy, and the brain cannot have good thoughts if not supplied by purified blood. What moral right have you to be lacking teeth because you have been too lazy and filthy to keep them clean? What moral right have you to be in poor health, because this is due mainly, either to your ignorance or carelessness?

So while there should be on your cheek a glow that rivals the pink of the rose and the morning dawn, you are pale and languid and sickly. When the people should look on you and say, "Behold what God has wrought, what a work is man," they turn from you,

not to censure God, but to feel that you are a lazy keeper of this body.

Abuse weakens and ruins the body, and so we rob God of the glory which is His due. Excess in eating, drinking, exercise, is followed by weakness and disease.

The young frequently abuse the body and are now laying the foundation for disease, which in a few years will incapacitate them for work and send them down to an untimely grave. Health is like money. The time to take care of it is when you have it. No one is so prodigal of health, no one so abuses the body as the young.

Think of the recklessness exercised by them in food, eating large quantities of indigestible matter, and then being surprised that they are distressed and disqualified for their work. Think of the indiscretion of young women in dress. To appear dainty and fairylike, they are willing, on a zero night, to go out in a lacy gown and stockings, and have the feet only half shod in a pair of slippers. A day or two later a severe cold sets in that ends in pneumonia or consumption. Think of the late hours, midnight lunches, and revelry, the giddy dance, all of which rob the body of its proper care and recreation. The end is nervous collapse followed by years of suffering and unfitness for duty.

The proper use of the body in youth leads to its development, and lays the foundation for a life of health and usefulness. Use your body for work of all

kinds ; that makes it strong. If you want strong members, exercise them.

The human body has been designed for exercise and cannot reach its proper development without it. If a child were born and laid on a bed and every motion prevented, there would be no hope for it. Tie up the hand or the arm for a month and you will notice the result, loss of power, and final uselessness.

Work is the lot of man and should not be shirked by the young. In fact, on account of their strength, a large share of it should fall on them, and if they submit to the divine order one of the greatest blessings of life comes to them, namely, good health. Who enjoys food and drink, sleep and rest like the worker? No one. The blood is sent on its way glowing to the very extremities of its course, and causes the feet and fingers to tingle with life. Oh, it is a happy feeling to be fairly bursting with animal spirit. It gives zest to life, drives away its cares and makes the heart to sing, and as the body is thus exercised in every member, it is built up and glorifies its Maker.

Next to work, use the body for wholesome sport. Play base ball, basket ball, lawn tennis, croquet. Box, fence, race, practice physical culture.

Youth is the time of enjoyment, and no Christian man begrudges that to you, if it is within reason, and within the fear of God.

Our nature demands play just as it demands food or rest. In school life play has as legitimate a place as study and they are short-sighted professors who

seek to forbid sports. In family life parents should make a place for play, as no child ever does well who is perpetually restrained.

In youth we have not outgrown our childhood, and we need diversion. We must have other than childish games, but we must have relaxation. There must be a rebound in our life from work, and that rebound is found in play or sport.

Nothing is so beneficial to the young as physical sport. There are many indoor games which are quiet, and call for no bodily action, but while they are legitimate they cannot compare to the out-door games. These lead us into the fresh air, cause the blood to circulate, expand the lungs, purify the system, and aid digestion.

There is an element of danger in all these outdoor games, and some discourage the youth on that account. But this is all wrong. This is a world of danger. We are surrounded by it on every hand. A boy should not be kept from play because he may be hurt. He should be cautioned to be on the alert to protect himself, and be allowed to play. The boy who faces danger in a game and who develops courage is the man who faces danger in life and overcomes it. There are some sad endings to games. Lives have been sacrificed in them. So have there been at work, as well. The most insipid games cannot be freed from the danger elements.

The physical games often have a mental and moral value. We cannot discuss them here at length,

but it is enough when we say that play has been laid into our nature by God, and we should not resist it.

The young of every species play. The calf, the colt, the pup all frisk and gambol, and give expression to their enjoyment of life in play. Should not our young, made in the image of God, made to glorify Him, be allowed to follow this bent of their nature? Certainly, and the blessing of a well developed body will follow.

Another reason why the young should seek to develop a strong body is because it enables us to accomplish the great object of human life in this present state, namely, to render service to each other.

We know that there will be a difference among men as to what is the supreme object of human life so far as this world is concerned. Some will tell you it is enjoyment. Five hundred years before the days of Christ there flourished in Greece the Epicurean School of philosophy whose adherents said: "Let us eat, drink and be merry, for tomorrow we may die." And this school has a great many successors in our day. Many still advocate that present enjoyment is the supreme object of human life.

If enjoyment is made the great object of our temporal existence it is never attained, for happiness eludes us if we seek it. It is given in this state merely as a premium. He who pursues it for its own sake never attains it. In its highest form it comes to those who do not seek it.

Sin has made us selfish. Selfishness is the very

essence of sin. Originally, man's affections centered in God; but when man fell, his affections centered in himself. He preferred his own will to that of his Creator. Now, all that we do arises in self and returns to it.

Our natural desire is to serve ourselves and to make our fellowmen serve us. The more we think of ourselves and the more we do for ourselves, the less happiness we experience. Our misery and discontent grow in proportion to the intensity with which we concentrate our attention upon ourselves. A man who thinks only of himself is bound to be unhappy.

We must get outside of ourselves to be happy. As we begin to think of others and serve others, happiness comes into our lives.

The only lasting satisfaction comes, not from what we have done for ourselves, but for others. To know that you have rendered a real service to a fellow-man, that you have lifted him up, helped him over the rough places in life, made life have a higher meaning and worth, this brings joy that abides.

We may heap up money but it does not satisfy. The appetite grows by what it feeds upon. Getting money is like drinking whiskey. The more a man drinks the stronger his desire becomes. Drink does not satisfy the desire, it increases it. So to make money or glory the supreme object of earth is simply to increase our desires but not our happiness. A man is more discontented with a million dollars than he

was with a thousand, if money-getting is his goal. He lies down at night and if his desire is only for more, he is a slave under the lash of a heartless master.

But let him make the service of God among men his goal and there comes to him something that abides. He does not regret his deeds of kindness even if they are not always appreciated as they should be, because he has done them for One who does appreciate them at their true worth and who will reward them.

The life of Jesus is the model. Its great purpose was service. He tells us "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." No Christian should make anything else the supreme end of his earthly life. We are here to serve God, but we cannot serve Him in person. He does not need us, He is self-sufficient; but we may serve Him by serving human beings. He tells us that He is self-sufficient, and that for His person, He expects nothing from us. "If I were hungry I would not tell thee, for the world is mine and the fulness thereof," Psalm 50, 12.

If you were to take a dollar and throw it up into the heavens as a sacrifice to God it would fall back upon the earth. He expects no material gifts from man for His own person, but He does expect our gifts and our service for our fellow-men.

We cannot live this life of service apart from the body. Man is a spirit in a material body. His lot is cast in a world of matter. Apart from the body there is nothing for him to do in this life. The

body is a tool with which the mind does its work in this world. It is the engine and the mind is the steam. What can steam do if it is attached to a poor engine? Very little, but to waste itself. A weak body is a hindrance. If weakness is unavoidable it must be borne, but if it is the result of abuse or neglect it makes life hard and hinders us from accomplishing much.

The advantages of a good, strong, vigorous body for this life of service is not well understood by many young people. There is little real success without vigorous health.

"It is now generally conceded," says Henry Ward Beecher, in one of his late admirable lectures to the theological students of Yale College, "that there is an organization which we call the nervous system in the body, to which belong the functions of emotion, intelligence, and sensation, and that is connected intimately with the whole circulation of the blood, with the condition of the blood as affected by the liver, and by aeration in the lungs; that the manufacture of the blood is dependent upon the stomach; *so a man is what he is, not in one part or another, but all over*; one part is intimately connected with the other, from the animal stomach to the throbbing brain; and when a man thinks, he thinks the whole trunk through. Man's power comes from the generating forces that are in him, namely, the digestion of nutritious food into vitalized blood, made fine by oxygenation; an organization by which the blood has free course to

flow and be glorified; a neck that will allow the blood to run up and down easily; a brain properly organized and balanced; the whole system so compounded as to have susceptibilities and recuperative force; immense energy to generate resources and facility to give them out;—all these elements go to determine what a man's working power is."

It is true that there are some noble exceptions in which men in poor health and puny bodies have excelled. But note that they are the exception. Paul was weak in his bodily presence. Milton was blind. Nelson was little and lame. Pope was a hunch-back and an invalid, and Aristotle was a pigmy in body while he was a giant in intellect. But where we could name one successful man with this handicap of poor health, we could name fifty, nay, five hundred who succeeded in life, and had the advantage of good health and strong digestion and an iron constitution.

Luther had a powerful frame, and could knock down an opponent with his fists as well as with an argument. Isaac Barrow, one of England's greatest preachers, was a vigorous pugilist in youth. Franklin camped out at the age of seventy. Napoleon could endure twenty hours in his saddle. So we might go on to enumerate the men who, by sheer physical endurance succeeded.

"It is told of Cicero that he became, at one period of his life, the victim of that train of maladies expressed by the word 'dyspepsia',—maladies which pursue the indolent and the overworked man as the

shark follows the wake of the plague ship. The orator hastened, not to the physicians, which might have hastened his death, but to Greece; flung himself into the gymnasium; submitted to its regimen for two entire years; and returned to the struggles of the forum as vigorous as the peasants that tilled his farm. Who doubts that, by this means, his periods were rounded out to a more majestic cadence, and his crushing arguments clinched with a tighter grasp? Had he remained a dyspeptic, he might have written beautiful essays on old age and friendship, but he never would have pulverized Catiline, or blasted Antony with his lightnings. So the intellectual power of those giants of antiquity, Aristotle and Plato, was owing in a large degree to that harmonious education in which the body shared as well as the mind. That the one ruled the world of thought down to the time of Bacon, and that the other is stimulating and quickening the mind of the nineteenth century, are owing in part to the fact that they were not only great geniuses, but, as one has well said, geniuses most happily set, and that no dyspepsia broke the harmony of their thought, no neuralgia twinged the system with agony, and no philosopher's ail infected the throat with bad blood or an ulcerated mucous membrane."

In all stations of life the man in health can do work which the invalid cannot. Work should be gauged by the quality rather than by quantity. The man of a giant frame with plenty of nervous energy

in reserve is the man who passes through an ordeal in his business and comes out to go forward.

The student must not make his lessons his first concern, but his health. How long will he be able without it to carry on his business? If health is at a high stage, the quantity and quality of the work will both increase. It is not the amount of time that is consumed in preparing the lesson that counts, but rather the mental and physical condition of the student at the time of making his preparation. One hour will see more work turned out by a healthy student than two by a sickly one. It is foolish for a student to say "I have so much work that I cannot pay any attention to my health. I cannot take time to exercise or to sleep." That is just as foolish as to say "I have no time to grind my ax because I must continue to chop wood." The way to chop much wood is to keep a sharp ax. The time of grinding is well spent. The way to do much work is to keep your body in prime condition, and so to be able to stand any strain which your business may bring with it.

One high form of service which you will be called on to render is the propagation of the race. The young people of today are the fathers and mothers of tomorrow. Modesty forbids such openness in this talk as might be desired. Your parents should enlighten you on this matter as you approach marriage.

So much is certain, that God will not, nay, He cannot, as He has organized this world, hand over to

another generation a strong, healthy body from those who themselves are in a low state of health.

If you do not wish to be cursed with weak offspring, then do not abuse your body and indulge in youthful folly and lust. Avoid secret sins. Avoid them as you would a serpent. Once having launched in this pit-fall of folly and lust you may never be extricated and for your sins and indulgences another may be compelled to pay the penalty. One-half of all blindness among children is due to the sins of their parents before them.

As others have bequeathed to you a strong body and good health you are under obligations to pass these blessings along. If you do so, many will rise up to call you blessed.

One thing that every young person should see clearly as sunlight is this. Aim in youth at a strong body.

The second thing to be aimed at in youth which you should bring to maturity is —

II. A TRAINED MIND.

This is necessary for a life of service. All our work starts in the mind. Before you form a letter with a pen it is formed in the mind. Before a house is built it is constructed in some man's mind. The physical execution of our thoughts is a small matter compared to the power of conceiving work.

Training is essential for the most effective work. That man does most who has the greatest power of

clearly conceiving his work. The man who can conceive a piece of work from start to finish, who has the power to see all its details at a glance, who sees how all its parts fit together, is the man who will be the greatest master of his work.

Training gives increased mental power and increased mental power opens up greater spheres of usefulness and enjoyment.

The primary idea of training is to develop power. The human mind has faculties and abilities which at birth are undeveloped. They are there in germ. They can be unfolded and strengthened to do a great deal more than would at first appear. A man without any practice can carry twenty-five pounds, but exercise will so develop his muscle that he can easily carry one hundred pounds. This increased power comes by training and makes him a much more useful man.

No amount of training will give these faculties themselves. If a man at birth lacks a hand or an arm, no amount of exercise will give it to him. He is born without it and he stays without it. If a man by nature were not endowed with a memory no process of education could confer it upon him.

Training increases natural talent and thus refined, improved, and strengthened it accomplishes unexpected results.

Training takes time. It takes much time. There are those educators who promise great results in a short time. But such men are impostors. You cannot by any process of feeding raise up a boy in five years

to be a man, nor can you in one week produce a fully developed rose, no matter what kind of attention is bestowed, nor into what kind of soil it is planted. So some mother in her haste to make a man out of her boy might feed him six times a day instead of three. She may be ambitious to raise a giant, but she will fail. Such a process of overfeeding might produce a dyspeptic, but never a giant. This process would thwart the very purpose for which it is carried on.

You must expect to spend years in your training. In fact, in the broadest sense, it continues throughout life. It never is finished. You must be patient with yourself and your work. So many young people lose heart and because this process is so slow they break away from school. This is a great mistake. No time is so well spent as that which is spent in securing an education, and to seek to hasten the process or to abbreviate it is to dwarf the powers.

There are some subjects prescribed in a curriculum which are distasteful because the pupil has no talent for them, or because he sees no particular value in them, or thinks he will never have any use for them. There is a two-fold object which every study offers. There is a cultural and a utilitarian side to a study. Some subjects are pursued largely because there will be practical use for them. There are others which are followed because they discipline the faculties. You may never hope to have any practical use for algebra.

or geometry, but they are among the best branches to train the reasoning powers.

The very fact that you dislike some subjects is an argument why you should emphasize them. Your dislike for a subject shows your lack of talent for it. It indicates a weakness at that point and just because you are weak there you should try to develop yourself there most. If you are to go along the line of least resistance you will be a very narrow person. Subjects which are distasteful force you out beyond your natural horizon, and broaden you. A man who could hold one hundred pounds in his right hand, but who could not stand on his left foot would certainly not be considered a good specimen of physical manhood. So you will be lopsided in your training by following only such subjects as you may pursue with pleasure. To compel yourself to hang to an unpleasant subject has a disciplinary value. It develops will power and puts the faculties under its control. The will is the supreme faculty. It exercises control and compels the other faculties to do their work. Have the courage to compel yourself to master the entire course laid down. Where you seem to be making least progress, you may be making the most.

Having a trained mind you may expect to enter a larger sphere of usefulness and so reflect much glory on God. Who does the physical work of the world? Evidently the men who have the physical power. If there is a large box to be lifted into a wagon, you cannot use a child or a pigmy. They will

tug away in vain, but some strong man comes along and lifts it with ease and tosses it into the wagon. It takes power to do work.

The men of mental power do the mental work of the world and as all work starts in the mind, the more mental power these people have the more work they can do.

Statistics show that a man who can read or write is worth about \$350.00, annually to his country. A man who has finished the graded school about \$750.00, a high school graduate is worth about \$1,200.00 a year to the land, and the college graduate about \$2,000.00. This simply means that with increased ability the opportunity for usefulness grows.

IS A COLLEGE COURSE WORTH WHILE?

"Throughout the history of the United States the college graduates have averaged one to seven hundred and fifty of the adult male population of the country. And yet from this small fraction of our people have come 32 per cent of all our Congressmen, 46 per cent of our Senators, 65 per cent of our Presidents, and 73 per cent of the Judges of the Supreme Court.

The names in WHO'S WHO IN AMERICA make the nearest approach we have to a list of the successful men in America. Tables show that 69.76 per cent of the persons listed in the 1903-05 edition had the advantage of a college education; 55.76 per cent being college graduates, while 14.00 per cent had attended university or college but had not been graduated.

Later lists are not found materially to change these percentages. These figures show at a glance the importance of a higher education for success in life.

The educational record, so far as it can be found, of the men of wealth whose names appear in the FINANCIAL RED BOOK of the United States, shows that the possibilities of winning wealth are 300 times as great among college-bred men as among those of less mental training.

Clearly, then, the college course pays. It pays in business success. It pays in success in professional and public life, lines of endeavor in which success is peculiarly sweet because they bring unusual opportunities for service to others."

There is a mistaken notion abroad that education spoils a man, that men who have had the best educational opportunities are not willing to work. This is based on the erroneous notion that nothing is work that does not call for the expenditure of bone and muscle. Usually the college graduate does not shovel dirt, not because he cannot, or will not, but because he is qualified to do work which the shoveler cannot do. The hardest kind of work is mental. Laborers are under the impression that their employment alone is work. The brain worker puts in more hours a day than the manual worker, and he finds it a much greater strain on his strength.

Education did not spoil Saint Paul. He sat at the feet of Gamaliel, the wisest rabbi of his time. He

was trained in the wisdom of his day, and in comparing himself with the other apostles says, "I labored more than they all." It did not spoil Moses, who was reared at the court of Pharaoh and enjoyed the best opportunities of his time. Egypt in the days of Moses was in the forefront of progress. He was the greatest leader of his people and led them through the most trying period of their history until they became a self-governing nation. Education did not spoil Luther, who had the best schooling of his day, having graduated from a college and a university. Of all uninspired men he was the greatest. He reformed the church, restored the Bible, and with it the sacraments, made the central doctrine of the Bible, justification by faith, the central doctrine of his system. No, no, education does not spoil men, on the contrary it increases their usefulness.

There may be a perverted type of education that spoils men. If it appeals merely to the head, and the head alone, if it excludes religion, appeals merely to the mental and not to the moral faculties of the man, it may spoil him. A young man having attended college for a term returned home on a vacation, and as he walked down the street he reached into the air at arm's length, making a very strange motion. His friends thought that his schooling had affected his mind. But an old man, having grown wise by long experience understood the situation better and said to the lookerson "This man is not crazy when he reaches up into the air and goes through this peculiar motion.

He thinks he is scratching his head — he is so swell-headed." Education of the wrong kind may spoil a man.

There must be in every complete education a religious element. In fact, religion must be the fundamental branch in any school course. The moral faculties are those which give worth to the man. No matter if the man can figure out the most perplexing problems in mathematics, if he cannot be trusted with a dollar, he is of no real value to the community. What good does it do to raise a cub and nurse it into a tiger if the old savage instinct for blood is left there? The tiger is more dangerous than the cub. Unless you can, by education, influence the heart of man you have done the world no real service in bringing out such an individual. While the head is being enlarged and refined the heart must keep pace with it. Man must be taught that "the fear of God is the beginning of wisdom."

You cannot by any instruction in mathematics, history, literature, or science develop the moral faculties of man. It is plain that you cannot take a hatchet and plow a field with it, and you cannot take a threshing machine and saw lumber with it. These machines have their proper province and in it they meet their purpose. It is the province of religion, not of science, or history, to develop the moral faculties of men.

Knowledge is power. But it must not be forgotten that it is a power for evil as well as for good. Here is a man who has a knowledge of chemistry. He

combines a few substances and makes a stick of dynamite. He lowers this into an oil well and shoots it and the gusher sends forth a thousand barrels a day. Here is another man who has knowledge of chemistry. He combines a few substances and makes a stick of dynamite. He takes it and places it under the foundation of his neighbor's house and blows it up over his head. In either case knowledge was power, but it was a power for good in the one case, and for evil in the other. The difference is in the man. Not so much in their heads as in their hearts. The one fears God; the other, does not. The only education that causes the desired effect is the one that has a religious element in it. This element must enter in with its sanctifying influence, and where it is found, education does not spoil men but it improves them.

There is another erroneous notion abroad, namely, that education is all right for some people, but that it is not essential for those in the common walks of life. That they can get along very well without it.

Some man says, "My boy is to be only a farmer. Why should he have a good education? He can plow and reap without it." So he can, but he will plow and reap a great deal more with it. A knowledge of the laws of nature enables the farmer to discover God's way of raising crops. He can adapt his work to those laws, and attain greater results. Instead of opposing the Creator in the raising of a crop he will work with Him and thus attain the highest results. The farmer

who understands the balanced ration will produce more beef with his feed than a man who does not understand it. The man who plants wheat where he should plant beans will not attain the highest results in his calling.

A knowledge of mathematics, physics and allied subjects enables a man to harness the wind, and the lightning, and to compel them to be his most useful servants. It is a mistaken notion that a mechanic has no real use for an education.

You say: "Our daughter is to be only a housekeeper. She can get along without an advanced education." So she can, but she can get along a great deal better with it. "Only a housekeeper" shows your estimate of the most important position which a woman may occupy in the world. Is there any work in the world which a woman may do which adds so much to human happiness or misery as good or poor housekeeping? Is there any sphere which gives such a chance for good over evil influence as housekeeping and home-making? Certainly not. The woman who does not know the difference between sole leather and beef steak is not only a disgrace to her sex and a hindrance to herself, but she is a menace to the community. Her poor cooking drives her husband to patronize the saloon. It robs the home of one of its greatest comforts and brings disease instead of health. Teach a woman hygiene and sanitation and notice the difference in cleanliness in that home. There she goes with a bar of soap, that purifying agent, in one hand

and a scrubbing brush in the other and her sleeves up to her elbows. She knows about microbes and their terrible effect upon the family and she is going to forestall disease and death. Give her a knowledge of psychology and she will be a better instructor and disciplinarian of her children and a more competent guide in helping them to discover their talents and in choosing their life's work. It is all a mistaken notion that a girl who expects to be a home-maker does not need the advantages of a higher education.

People in any walk of life, even the humblest will be immensely advantaged by training.

Education increases our enjoyment in life. The world looks different to every man because of the mind with which we look at it. The more the mind expands the larger the world grows. To a child the world is not large, to a man it is a great deal larger, but it is not equally large to all men. The mental world is practically the one in which we live, and the size of the physical world depends upon the size of the world which is within. A Terra-del-Fuegan has very limited enjoyments, practically only such as he has in common with the lower orders of creatures. They eat, drink and sleep. Is the gratification of these desires for food and drink and rest which we have in common with the beasts of the field to make up the sum total of human enjoyment? If so, why did God make us men and not cattle? Why did He give us an erect form and turn our faces heavenward? There are nobler, higher forms of enjoyment which infinitely

surpass the gratification of these animal appetites, and which lift us up to be the companions of angels and of God. There is the enjoyment in every ray of light, in every dew-drop, in every blade of grass, in every pebble, in every insect, in every phenomenon of nature and of mind. There is infinite pleasure in knowing and understanding; this desire is inborn and once being aroused it is insatiable. Who will tell of the enjoyment which comes from music, poetry, painting and of the fine arts? They elevate our ideas and give us forms of enjoyment that lift us heavenward. They cause us to think God's thoughts after Him. He has given us a sense of the beautiful because He is the author of all beauty and wishes us, His creatures, to enjoy His work. When the world came from His creative hand it was very good. It is education that enables us to see this goodness, and to enjoy it. With our knowledge of the works of God our enjoyment of life increases. Life becomes fuller and it means more to us. The trained mind not only has more opportunity to enjoy the world but the intensity of the enjoyment grows with capacity. The savage cannot see in the grasses and trees what the botanist sees, nor do the heavenly bodies arouse in him such lofty thoughts as must arise in the mind of the astronomer, who has a true conception of the greatness and of the immensity of their orbits. Yes, it is the trained mind that finds the greatest enjoyment.

There are many ways of getting a trained mind, but there is none, which, for the young person, ex-

cels the work of a good school. Other ways of obtaining discipline are slow, but in a school under the direction of good professors who understand the work, much training may be acquired in a few years.

A school is to the mind what a gymnasium is to the body. A boy does not go to a gymnasium to learn to work, but to acquire physical discipline. He wants his body developed. He wants his muscles toughened. He wants every part of his body brought out. Now he may, by work, strengthen his body, but there is no kind of work which will give him the all-round development which a gymnasium will. A competent instructor knows how to fashion his exercises so that they will apply to every muscle from the crown of the head to the sole of the foot, and when the young man has developed he may be sent out to work and will have the strength to do it. He may have to spend some time in learning how, but he has the strength.

Competent teachers have made a study of the mind. They know its faculties and their laws and the process by which these faculties may be developed. They so fashion the work that no faculty is overlooked, and that none is unduly developed while another lies dormant.

The primary object of school work is not to fill up the mind with information, but to give mental power. The mind is not like an office desk, full of pigeon holes or compartments into which bits of information may be put and be drawn out and used as occasion demands. The mind is a living entity. It

grows. It conforms to the law of development, and it is to aid this growth, to see that it is symmetrical that school work is carried on.

While the work is being done it often looks like drudgery, and young people shirk it and often seek to get away from it; but this is all a mistake, and one of the greatest that can be made. Take good advice. Ask those who have preceded you, those who have enjoyed good opportunities and let them tell you the very best way to get a good start in life. They will tell you to go to school. Go as long as you can, even if it takes you until you are 25 or 30 years of age, keep on going. Make any sacrifice to finish your course. You will be rewarded.

There is no time in life in which school work can be done so successfully as in youth. The brain cells are plastic and retain impressions. The perception is keen, the memory retentive, and all the faculties and senses are alert. This is the time to make the most of life. That period having past it never returns, and however willing a middle-aged man may be to acquire knowledge and to train his mind, he finds that his best efforts produce but meager results.

They who in youth neglect school, who refuse to do the work, who resist teachers, will find in middle life that they have been outdistanced by others. They become sour, morose, jealous and with them, life's wine turns to vinegar.

Now in life's morning, while all the faculties are vigorous, before the heat and burden of the day have

become oppressive, apply yourself with zeal and determination, and the next period of life will be one of great usefulness to you.

Your lot may be cast where it is necessary for you, early in life to withdraw from school. Sickness may set in, poverty may compel you to quit. Neglectful and dissipating parents may early throw you upon your own resources, and the struggle for bread begins unduly early for you. You need not despair getting a trained mind. There are other avenues open to you, and while they do not equal school life they are still helpful in training the mind.

Among the very first here we must mention work. If you will take up some line of work, and follow it with energy, you will find that in a few years you not only know much about it, but you have also trained the powers of your mind. If you do your work intelligently, and pry into the reasons for things, if you do not fail to ask plenty of questions and hold yourself to your task, and do a high grade of work, you will discover that you are enlarging your mental capacity.

In all work there is a certain amount of drudgery. No calling is without it. Things must be done which lose interest because they have to be done so often. The very drudgery of our calling can be turned to good account if it is well done. To hold yourself to do a task that is uninteresting and do it well develops the will better than any other exercise and makes us dependable people.

We might mention here that the trials and disasters of life help to train us. The answer of the Bible to the question: What is education? is this: It is the development of the image of God in man. In that image we were created. Man fell from his high estate and now God by all manner of processes is seeking again to raise him up and make him God-like. Everything that tends to make us God-like has an educational value. Reverses, trials, hardships, adversities, and all the trying things of our lives are like so many chisels in the hands of the sculptor, and so carve out the image of God. The things that seem most unfavorable to you for your advancement may be doing most for you. Plod on. Suffer on, endure, and some day you will see the image of God appearing.

And now one word to those who did not have the best advantages to encourage them in their struggle. There is a great deal that you may do for yourself, or you may get help if you only will.

If you have an unquenchable thirst for knowledge there is a library somewhere near you. Your town has it, some neighbor has it, and you may get the use of it if you desire. There are evening schools in our cities, there are correspondence schools, in which every conceivable subject is taught. They are not equal to the living teacher, but half a loaf is better than none, and if you use these means well, something better may turn up for you later. "Ask and you shall receive," is true here as well as in the spiritual

world. God opens the door to you if you earnestly ask for it.

Think of those who struggle up from poverty and adversity. Instead of sitting down and pining, get up and do something. Micawber, one of Dickens' heroes, was always waiting for something to turn up, and we suppose that he died waiting. Go and turn something up. Seek your opportunity. Don't wait until it seeks you.

Livingstone, the noted African explorer, was a weaver. He kept his book by the loom. He read while he worked. Elihu Burritt, the finished linguist, was a blacksmith. He had a knowledge of eight languages when he left the anvil and he finally knew much about forty of them. Lincoln, next to Washington, the most illustrious President of the United States, read law by the light of a pine knot. Luther was so poor that he went on the streets singing for bread, but he was so hungry for knowledge that nothing held him back. His rummaging in the Library at Erfurt brought him to the Bible.

Examples might be multiplied of men who seemed to have a handicap upon them but who yet came to the front.

Self-culture is a possibility. Use the opportunities by which you are surrounded and faithfulness to them will bring you other and greater ones. God loves to give to him who is faithful to his talents. The man who returned his talents with usury received still more, and you may have other opportunities if

you faithfully use the little which God has entrusted to you. Now, young man, young woman, resolve to do something and to be something. When Horace Greeley went away to college, his mother said: "Come home somebody." This is a laudable ambition. It is just about as easy to be somebody as nobody, and it is a great deal more satisfactory. You owe it to your God, to yourself, to your country, to your church, to your family, to make the utmost of yourself. God will open up the way. He will open the door, but it is left to you to go forward.

In youth seek to develop a strong body, next aim at a trained mind, lastly, preserve a pure soul. And now, seek to bring out of youth to maturity,

III. A PURE SOUL.

God has made us, body, mind and spirit. He expects us to be true to all the component parts of our nature, and to make the most of them. There is a gradation in this. The body is the lower part of our nature. We have it in common with the lower orders. The mind is the higher part of our nature. Animals have something that is akin to mind. We call it instinct. They seem to know, and feel and will. Of course, not in the same sense that we do, but there is a likeness there. But the spirit, the soul, is the highest part of our nature, that differentiates us absolutely from them. They have no soul. They have nothing that makes for eternal life. In them there is no divine flame. The soul is the living germ which

grows into eternal life. It is the precious jewel that God has seen fit to entrust into our keeping and asks us to carry it out of this world, by His help, into that life which is to come.

While you give great care to your body, you should give greater care to your mind, but you should give the greatest care to your soul. That is the part of yourself for which the body has been made. It is the part of yourself that will endure. As the picture is more valuable than the frame, and the diamond, than the setting, so the soul is of infinitely more value than the body. Its value cannot be expressed in terms of dollars and cents. Of it our Saviour says, "What would it profit a man if he gained the whole world and lost his soul?"

Our Master takes into His hand a balance. Into the one side He lays all the gold of California and of the Klondike, all the diamonds of Kimberley, all the corn and grain of the world, all the gold of Peru, all the forests of Oregon and Washington, all the cotton and rice of the Gulf States. He lays into it all the material wealth of the whole world. Into the other side, He lays a single soul, and while the soul goes down because it is the heavier, and the world comes up because it is the lighter, He says, "What can a man give in exchange for his soul?" These material things shall pass away in the consuming fire of the judgment day, but the soul will abide.

True, this estimate of the human soul does not prevail everywhere. It is found only where the light

of the Christian religion prevails. You could not find it in Africa or India or China, you do not find it even in your own land among worldlings, and unbelievers. They think nothing of selling drink to a young man even if he loses his soul, just so they get their nickels. They think nothing of inviting him into a bawdy house, so long as they get money out of him. Among such the opinion prevails that a man's soul is worth less than material wealth, and they are willing to sacrifice the souls of others as well as their own to get what seems more important.

We would not have this high estimate of the human soul, if we did not get it from the Bible. It is taught very clearly in such a chapter as Luke 15. "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it. When he hath found it he layeth it on his shoulders, rejoicing, and when he cometh home he calleth together his friends and neighbors saying unto them, 'rejoice with me for I have found my sheep which was lost.' I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth her friends and neighbors together, saying, rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

No man seeks to keep a pure soul until he places the proper estimate on it, and when he has once absorbed that idea from the Bible he will make it the supreme concern of his life.

In giving this admonition to preserve a pure soul we do not mean simply that any man's soul by nature is absolutely pure. No, all men are sinners. The taint of sin is upon them. Just as little as a man can control his color, just so little can he control his moral condition by birth. There is such a thing as original sin. It is the spring from which all actual sin flows.

We here refer chiefly to a life of actual or wilful sins. These contaminate the soul still worse than it is by birth. There are sins enough of which we know that they are sins, that they are forbidden by the law of God, and that their consequences are terrible. Yet, by the weakness of our nature, we are dragged into them. A man does not always follow his better knowledge. His will is perverted. He does not wish to do right even though he knows it. These known, wilful sins exert a blighting, withering influence upon the heart, and prevent it from being turned to God.

Youth is the most exposed period of life. No other period needs such watching. David says, "Oh Lord, remember not the sins of my youth."

Childhood is comparatively safe. You can tempt a person only in proportion to his capacity. For example: The child cannot be tempted to adultery, be-

cause it has not reached the stage of development in which that sin appeals to it. You could not tempt a two-year-old child to perjury, because it could not understand what it meant, even if you would try to explain it. People can be tempted only in proportion to their mental development. A child can be tempted only as a child, but a man as a man. The greatest temptations of your life are yet to come.

In addition, children are in the very best surroundings that the world can give them. They are in the company of their parents, and in the environment of the home. Christian parents make every effort to keep out of their homes what would prove to be a snare to their children. When parents see certain sins knocking at the door, they slam it to, and refuse to let this sin in.

But the time comes when children go out from the home and reach a degree of self-dependence. They must begin to go out into the world. They go to work. The parents cannot accompany them. They meet godless people, for we cannot escape them, do what we will, and temptations unthought of and unheard of approach a young person and expose him as never before.

Middle-aged people are not so exposed in many regards as are the young. The middle-aged have gathered some experience. They are usually married and are anchored in the family. Family life shields them from many pitfalls. The wife and husband give

each other mutual support. For the sake of the children, godly parents try to lead a pure life.

The old are comparatively free from many dangers. They have many experiences in life. They have seen that its pleasures are mostly folly, for in many cases they have tried what the world has to offer, and have found its promise void. Like Solomon, who tasted the cup of this world's joy to the full, they turn away and say, "Vanity of vanities, all is vanity." So while many temptations of life still come to them, they refuse to be affected by them.

But the exposed period of life is youth. Then experience is still lacking. And yet, these people think they know. Satan takes advantage of their ignorance, and ere they are aware, he has them on the hip. We all make many mistakes in every period of life, but at no time do we make so many, such far-reaching errors as in youth. Veering from the path of righteousness, then we find that we depart farther and farther until at last all hope of return seems to be cut off.

Look at it. There is more drunkenness among young men than among any other class. A recent visit to the Ohio Penitentiary impressed the writer with this fact. The large majority of prisoners in this penal institution are still young men, many of whom could even be properly called boys. Even the poor-house, in which one would expect to find old, helpless people, has a large percentage of young persons. These young men and women have made a

sidestep, and were pushed out still farther by some evil fate, until they went to ruin.

Youth is a time of the awakening of some mighty forces, both of body and of mind, the full import of which is not clearly understood in early life. Ignorance is responsible for many a downfall. At no other period do the pleasures of life so appeal to us as then. At no other time does the world seem to offer so much, or is the flesh so excitable. The youth does not see the results of indulgence, because it does not instantly appear. He cannot fully understand the end of his excesses, but awakens to them in later life when it is too late.

Satan deceives him. What a liar and deceiver the devil is. If he were to tell the truth, he could not entrap young men and women into drunkenness, theft, dishonesty, adultery and murder.

He is like the fabled monster kept in a labyrinth, and fed on the flesh of youths and maidens. He tells the young man that he may safely enter the saloon once. That he may quit at any time. That he needs not drink to excess. He advises just once to look into a house of ill fame, that he may know what it is like. That he needs this knowledge for his own protection, so that his companions will not jeer him for his ignorance. Step by step he is brought to his fall. "Resist the beginning" was an adage among the ancient Romans. "Beware of the first step." "It is the first step that counts."

Youth is the period of the awakening of sexual

life. We are all born either male or female. But in childhood we are not aware of this sexual distinction to any extent. As we grow to young manhood and womanhood, and are being prepared by the Almighty for fatherhood and motherhood, these forces awaken. It is a trying period of life. Timidity forbids openness with parents, and these, in their desire to keep the child pure, often refuse to give it even the most essential instruction on sexual life. They do not refuse to teach the child how and what to eat; they urge exercise; they supervise its amusements; they teach it manners; but they frequently leave it woefully ignorant on this vital topic.

This ignorance bad men and Satan turn to good account. Go to your parents, your pastor or some older person for information. Ask them to suggest some good book, or to answer outright the questions that are perplexing you. But avoid knowing companions who seek to lead you astray.

God has laid the sexual forces into our constitution for a wise purpose. He intends to use them in His service in the propagation of the race. This means, that until we are matured, and enter marriage, the sexual function is not to be discharged.

There is no more dangerous pitfall for the young than this. There is nothing against which they must fight so determinedly, and against which they must guard themselves so carefully. Secret sins against your own body will undermine your health and your

character, and will leave you with a dreadful blot upon your soul.

Avoid bad associates. There are always those around whose minds are foul, whose words are filthy and who suggest improper conduct. The Bible says expressly: "Evil communications corrupt good manners."

Refuse absolutely to tell filthy stories, and so to lodge a filthy thought in some other soul. It is dreadful how these impure thoughts follow us up, cleave to us, and refuse to be driven out. Good thoughts are usually forgotten, but evil thoughts seem to abide.

Refuse to read an impure book. Fling it from you as if it were a viper. There are those who cater to the excitable imagination of the young, and aid them to dwell upon the impure. Such writers turn out literature which inflames the passions and incites to improper deeds. Of such persons the Savior says that it would be better for them to have a mill-stone hung about their neck, and to be drowned in the depths of the sea, rather than to cause some young person to stumble.

In your association with the opposite sex avoid improper words, resent an impure look or a lustful suggestion.

No institution of modern times for the amusement of young people is to be more severely condemned than the round dance. We give the following quotation from an authority in the field of sexual purity:

"What influence has dancing upon the young man's solution of his sexual problems?"

"It hardly seems possible that a virile, husky young man, in his early twenties, could be subjected for several hours to the conditions of the modern dance hall, where he is brought into very close physical contact with young women, dressed to expose their secondary sexual features, perfumed to excite in a man his hereditary sexual instincts; held so close to his partner in the round dance that he is conscious of every movement of her limbs, and all of these under the influence of artificial light and music — I say, it is hardly possible for a virile young man to be subjected to these conditions without experimenting an extreme sexual excitement. That such an experience not only does not simplify the young man's problem, but seriously complicates it is not a matter of doubt on the part of any one who has studied these problems. All specialists in this field, without a single exception, concur in the belief that the dance is a device of the devil so far as the young man is concerned. That the young women are, for the most part, quite innocent of the effect of all these conditions upon their young men friends is also believed by those who have studied the problem. If they were conscious of it, a large majority of them would not longer consent to be the party to such unfortunate conditions. The Square Dance, the Virginia Reel and similar dances of the times of our grandfathers are not re-

motely to be compared in this matter with the modern Round Dance."

The way to cultivate purity of soul, is to guard well the thoughts, and to keep them employed with that which is pure. The human mind will work. It is a question whether at any time it is inactive even for a moment. Thought is spontaneous. We are not responsible for its coming, but we are responsible for its control. If we do not employ it about something good, it will exert itself upon the evil.

The earth is bound to produce vegetation. It refuses to be idle. It is incessantly active. What will it produce? By nature it brings forth thorns and thistles, briars and brambles. The most effectual way to counteract this is not to pull out this undesirable growth, but to cultivate some good crop in its stead. Pulling out weeds, simply makes room for others. But planting corn, wheat and potatoes, and cultivating them, prevents the weeds even from getting a start.

The mind refuses to be idle. We must direct it toward something good, and that will keep a soul pure, and will refine and ennoble it.

First of all employ your mind with religion. Read the Bible. Its influence will purify your heart. No other book will exert such a sanctifying influence upon you.

Employ yourself with other good books, so plentiful in our time. Study music, poetry, literature, history and science. Concentrate your mind forcibly

upon your daily work and seek to master it. Be temperate in food, in drink, in sleep. Rise immediately upon awakening, it is dangerous for the young to lie dozing.

Ask God for help in prayer. Associate with Him. Let Him fill your mind with Himself, and you will be pure.

Get interested in some form of church work. There is no period of life that affords the same good opportunity to engage in the Lord's work as youth. You have time — at least more time than those who are weighed down with the cares of family life, and the responsibilities of business, and you can devote more of your energy to this satisfactory work. You have a voice. Sing in the choir. You can teach. Take a class in the Sunday-school. You can read. Take a number upon the program of your League. You can be a missionary among your friends. Some way will open up to you, to be of service in the church. This work will keep you from many temptations. While others are at the theatre, the dance and the saloon, and so are exposed to many sins, you will be under an influence which in its very nature tends to protect you.

And in after life what a satisfactory thought it will be not to be compelled to look back over the wreckage of a misspent youth, but over a season that was rich in good works. There are many things that in middle life you will reflect on with sorrow, and

even with shame. But upon your activity in the church, you will look back with much joy.

Young friends, you are about to enter upon the greatest period of life. Matured manhood and womanhood with all their joys and work and responsibilities are before you. Seek to make this present period one of preparation. Bring out of youth a Strong Body, a Trained Mind and a Pure Soul. And we promise you on the basis of all human experience a period of much usefulness, of much satisfaction and of much enjoyment.

THE SUCCESSFUL LIFE.

“Get leave to work
In this world,—’tis the best you get at all.”—
—*Browning.*

“I will be lord over myself. No one who cannot master himself is worthy to rule, and only he can rule.” — *Goethc.*

THE SUCCESSFUL LIFE.

HUMAN life is made up of cycles. The line of demarcation between them is often indistinct. So much so, that we cannot always say, "Now one cycle closes, now another begins." There is no day when you can say, "Today I am a boy, tomorrow a man." The transition is gradual. We pass by easy stages from one period to another.

There are certain events in our lives, that mark the beginning of a new cycle. The line of demarcation in some instances is quite plain. Confirmation, leaving the parents, graduation at school, are events in our lives of such importance, that they usually mark the beginning of a new period.

Entrance upon a new cycle is vital in our lives. It is important that we should enter right; for, getting a wrong start, may mean a bad continuation, and a worse end. Entrance upon a new period of life is watched with interest not only by the person who is passing the line, but by all who stand close to him. Parents, friends, relatives, advisers, all these take a lively interest in such a change. They extend their well wishes, and express the hope that all may continue and end well. Frequently their prayers, congratulations and hopes are couched in a single word; "Success."

Success! There is both a charm and a mystery about the word. It seems to want to pull back the curtain that separates the present from the future, and to look into that unknown land which Providence has so wisely hidden from us. The very mention of the word causes us to prick up our ear. We all want to succeed. How can we? What elements enter into success? Just what must be done to attain it?

Success is a variable, a relative term. What is success in one case is not in another. What men are satisfied with under certain circumstances, they do not accept under others.

A term is frequently defined by another, because some terms defy an exact logical definition. So we substitute one term for another, and thus seek to make it plain. We then use a term better known, which in some way is akin to the other and throws light upon it. Defining success by this method, we will call it *accomplishment*. The man who accomplishes what he sets out to do, succeeds. If a man resolves to build a house, and finishes his job, we say, "He has succeeded." If he lays out to plant a field of corn, or to write a book, and accomplishes his object, we say, "That is success."

All success is not measured by one standard — it is possible to attain success in many directions. In any vocation of life there may be success or failure. It does not follow, that because one does not attain what another does, that he has not succeeded. Two

men set out to do two entirely different things. Both attain their goal. So both have succeeded — only in different lines.

Applied to human life, the term success attains a broader significance. Success in a piece of work is one thing, success in life another. Success in life means the attainments of the object of human life. As the conception of that object varies a great deal, so much the judgment upon the success or failure of a man's life vary.

It would be very difficult to offer an exact analysis of all the elements that enter into a successful life. In fact, we think that no man would venture to name them and assure us that there are no others. No doubt opinions will vary much according to the view taken of human life. The Christian will view life from the standpoint of his religion, and so gives one definition. The worldling bases his view on other principles, and therefore reaches other conclusions and another definition. But as the readers of these lines will, in the main, be Christian young people, and their view of life will be fashioned by the Word of God, we think that there will be some agreement upon a few elements that must be found in every successful life.

What Elements Should a Young Person Weave Into Life to Make It Successful?

We will name three; not because there are no others, but upon these there will undoubtedly be a

consensus of opinion. The first essential that is indispensable in a successful life is:

I. WORK.

Work is the lot of man. Even in a state of innocence he was designed for it. Adam was put into Eden to "dress and keep" the garden. There was employment for him. His was not a life of idleness. Activity is essential to our lives and to our happiness. Apart from work, we are useless in the world, and out of place.

There will be employment in heaven. That God, who neither slumbers nor sleeps, of whom the Son has said, "My Father worketh hitherto and I work," cannot be satisfied with creatures about Him who lead an indolent life. Heaven will be full of work — full of employment — full of activity. The example of our God will lead us on; and this employment, this usefulness, will be one of the joys of that blissful estate.

It may be hard for us, in a state of sin, to take that view of it. Sin has brought a curse upon our employment. It was originally a great joy to man, but has become a galling burden. Work was to Adam, what play is to a boy. His nature craved it; and as he found employment, there came to him joy and satisfaction. The boy who plays ball, exerts himself and sweats just as much as the boy who chops wood; but the one feels an exhilaration come into his frame,

and the other finds it an irksome task, a grind. The grind has come by sin.

Employment, activity, work in themselves are not the result of sin. They existed before the fall. Sin turned them into a burden, and now we eat bread in the sweat of the face.

There must be some inestimable blessing in work, because God, who is essentially good, drives the race to it with an iron hand. He will not relent. He is just as insistent now, as He was six thousand years ago, and there is no prospect that He will ever change His plans. We must never lose sight of the fact that God is good. In fact, He is goodness and love in essence, and He is prompted by goodness in all that He does. Work must be a great blessing to the race.

Our physical life, our well-being, our growth and development, our mental, moral and spiritual growth, are all dependent upon work to a greater or less degree, and that is why God insists on it so persistently, and why we should submit to Him willingly.

He drives us to it, because He knows that without it, our bodies cannot properly discharge their functions, nor can our minds attain their best possibilities without it. Our hearts cannot be kept pure in idleness, and our attention would not be so firmly centered on heaven without work. Life would be empty without employment. There is no worse punishment known to the authorities of penal in-

stitutions than enforced idleness or solitary confinement. It is so harassing to the mind to cease from all occupation, that this form of punishment usually ends in insanity.

There is no greater earthly blessing than work. It is responsible for more happiness, more contentment and more restraint from sin than any other earthly blessing that might be named. We should thank God that He sees fit to permit us to work, and that He drives us to it, when from the weakness of our nature we rebel against it.

One reason why so many young people do not succeed in life is because they do not work with energy. St. Paul infuses energy and zeal into work when he says: "Not slothful in business." And in Ecclesiastes we are told: "Whatsoever thy hand findeth to do, do it with thy might." So many work along listlessly. With them it is more a question of getting in their time and drawing their pay. Work is no object to them—pay is the only consideration. Such people do not deserve to succeed. They attain no promotions. They are not worthy of them.

Let a young man discard the consideration of pay for the present. He must not work primarily for wages. Let him work to glorify God. Let him work to make a reputation as a good workman. Let him be a "workman that needeth not be ashamed," and in due time his reward is sure. How can a man whose attention is centered on his pay, have his mind concentrated properly on his work?

Do not be afraid to sweat; it will not hurt you, it will do you good. God intends us to sweat; it promotes health; it indicates zeal in work, and shows that we are doing much of it.

Work with persistence. Many work for a season. For a few years they throw much energy into their calling. But just when they have it in hand and could become masters in it, they begin to relax.

Many young people finish up a school course. During this period they were energetic. But with a diploma or a certificate in hand, they quit. They begin to take their ease. In a few years they lose the proficiency they had. This is a fatal mistake. At the close of a school course, a person has merely mastered the rudiments. The real work is yet to come. There is no field of learning or activity in which there is a limit. They see this best who continue to study and to work, and to these there come the highest rewards—one of which is proficiency. There is a real joy in being proficient in any line, and it comes to the persistent worker.

But few young people work to excel. If they are in school, they simply work to pass. If they are in business, their only ambition is to hold a job; if they are hungry, they merely try to get something to eat. But to strive for excellence, never enters their minds. Now there is no excellence without *great* labor. You can pass in a school, with only a fair amount of study. So you can hold a job or raise a

crop with only a little work. But you cannot excel. That demands great labor, as the lives of all successful men show.

So many young men seem continually confronted with the question, "How little can I do and get through." Students go through college with this question. They go to the provider of the boarding club and say: "Mr. Provider, here is my money; remember, that I want all that I can get for it. The best is not too good for me. And if you will put on the table all that the season affords, you will get my vote for a re-election." The same man goes to the registrar of the college and says: "Mr. Registrar, here is my money; remember, that the least that you can give me for it, will be altogether satisfactory. Make the vacations long. Omit recitations. Put in plenty of holidays. Make the lessons short and easy. I want just as little for my money as I can get."

Well, he gets what he is looking for. He does not absorb his training. It never becomes a part of him, and he goes out into life with a diploma of which he is unworthy, and finds out in ten years, that he is not wanted. The world has an abundance of men that can fill a place. It wants men who excel.

When you do a task, do it well. Do not work at it and say at last: "That will do." You must say: "That's it." This insipid way of working, is an abomination, and brings its own reward. It fills up the world with mediocres. When you work at a

problem, if the answer is not correct, do not say: "That will do." Stick to it, get the answer and say: "That's it." That kind of work will bring excellence. It will advance you. It will make you an indispensable man. It will make you a superintendent and a partner in the business.

It seems difficult, if not impossible, to get more than a very few to aim at excellence. And yet God, who is perfection, cannot be satisfied with mediocrity. Strive to reach the utmost of which you are capable.

Get in love with your work. The way to do that, is to discover your talent, and then devote yourself to it. It is not always easy to discover your talent. But study yourself, and by degrees it will become plain. You are likely to succeed in any line which you can follow with joy. The Psalmist says: "Serve the Lord with gladness." One of the surest indications of talent is this gladness, and if you have it in your work, you are very likely on the right road.

Do not be misled. This gladness may not follow you every day of your life. There may be days when you are dejected. Sin is with us, and in us, and sometimes, owing to it, an otherwise joyous task, may become irksome. Do not give up your position. Do not veer from your course. Tomorrow, next day, or next year, this gladness in your work will return, and you will take it up with your former vigor.

Girls usually find it easier to choose their work

than boys. Every good girl should look forward to become the wife of a good man at the proper time. And the vast majority of young women do become homemakers and housekeepers. We wish that every good young woman would at last drift into a congenial home. There is no place that affords a woman such happiness and usefulness as housekeeping, home-making, 'wifehood and motherhood.

Boys usually find it much more difficult to find their life's work. Many of them flounder about some years before striking it. Their talent for one particular kind of work does not seem to be striking. It seems that they could succeed equally well in several directions. How shall they decide which way to go? Two things should influence the choice of a calling.

First: Talent, or love for the work.

Secondly: Opportunity to enter it.

Not every boy finds the door to the calling of his choice standing wide open. It is sometimes a providential indication if the door is closed, that he is not to enter there. God opens the door. Watch for the open door. Enter there, rather than to pry at a door which Providence has nailed shut permanently.

Having chosen your work, stick to it. "The rolling stone gathers no moss." Frequent changes in your work, will at last make you a "quack" in your calling. Hang to your job. Hammer away at it — you will do better by and by. Do your work so well,

that you get encouragement from the results. "It is the constant dripping that wears away the stone."

Do something that is worth while. Avoid a trifling insignificant pursuit, because, by and by your work will make that kind of a person out of you. A man's calling influences his life. Did you ever see a dignified, influential man spend his life at an insignificant business? Never! Do something that you know is a real service to the human family, one that is indispensable to its wellbeing and prosperity. Such a staid, sober calling will develop you into a man of large proportions.

Sidetrack subordinate issues in your work. You are entitled to some relaxation and pleasure. But keep your eye on the target, and do not let subordinate matter crowd the main issue out of the field of vision.

Nero, while Emperor of Rome, went up and down Greece, challenging the fiddlers to beat him. If playing the violin is your life's work, play it so well as to excel. But remember, that fiddling is no business for an Emperor. Aeropus, king of Macedonia, spent his time in making lanterns. Lantern making is good—but it is a side issue for a king, and he poorly understands government, who devotes his time to it. Harcatius, King of Parthia, spent his time in catching moles. If trapping is your life's work, do it well. But remember, it is no business for a king. Was Biantes of Lydia, a useful man or a worthy ruler because he excelled in filing needles?

Needles are useful—but a king must leave their making to other men. Was Theophylactus a good patriarch in the church, because he kept two thousand hunting horses, and fed them on dates, grapes and figs steeped in wine? His time, talents and station in life should have been used to a nobler purpose.

A man must apply himself seriously to his business only. All other matters must be kept in abeyance. The man who does one thing, and does it well, will succeed.

Work, application, is the key that has unlocked the palace of success to those who have enriched the race. Here are a few examples that might serve as a goal. Newton disclaimed being talented. His great ability as a mathematician and astronomer, he ascribed to his incessant application. While other men slept and indulged themselves, Newton applied himself. Cyrus Field was a living example of pluck. It took much effort to enlist capital in the Atlantic Cable. When it was laid, it broke. When it was re-laid, it broke again; but Field's courage never broke. And while people said that he was doomed to failure, he worked out the problem, and the world has the advantage. Prescott wrote his finest historical works, such as "The Conquest of Mexico" and "Ferdinand and Isabella" with blindness staring him in the face. He lost one eye at college, and the loss of the other was frequently threatened. Most men would have despaired, but Prescott wrote on. Neander, the German church historian, was so ab-

sorbed in his work that he had to be reminded by a devoted sister, that it was time to eat, and time to retire. John Milton was stone blind when he wrote his immortal epic, and was frequently found sitting on his bedside in the morning, half dressed, lost in thought. Demosthenes copied the history of Thucydides eight times, that he might become familiar with his style. When Demosthenes first appeared on the rostrum, he was hissed from the platform, but he worked away at his physical defects, until he became the favorite of the Athenians, and is yet considered the highest exponent of the art of oratory. Euripides wrote three lines of poetry a day, while his contemporaries poured out three hundred. But he lives, while they are forgotten.

What shall I say about the diligence of the great generals, such as Hannibal, and Cæsar, and Napoleon, and Washington; or of great theologians, such as St. Paul, Augustine, Luther, Melanchthon, Calvin and Knox; or of great scientists, such as Agnew and Edison? When this gentleman was asked: "Mr. Edison, is not genius a kind of inspiration?" he said, "No, genius is not inspiration, it is perspiration." It is known that when you have found a man who has left his mark in the world, he has done it by hard work. While there may be little comfort in that for you, it at least points out the only road to success. We trust that you will not be discouraged, but that you will with fortitude take up life's work, and discharge it well.

If you have been fortunate enough to enjoy a course at high school, or a few years at college, you have a great advantage in your work, and you must not be satisfied to do what others do. More is expected of you. It is written: "To whom much has been given, of him will be much required, and, to whom men have committed much, from him they will ask the more." If you have had schooling, certainly much — very much, has been given you, and God will require it from you with usury. You have no right to bury your talents in a napkin.

Your training enables you the better to find that work for which you are fitted. You should, under these circumstances, have discovered your talent. You have been led into various fields of mental activity, and you should at least see what line of work comes easiest to you, and so you should make an intelligent choice.

Your training should, if you have absorbed it, and made it a part of yourself, enable you to do more work than those around you and the grade should be of the highest kind.

Epaminondas was one of the leading generals of Greece. It is a question whether he is not equal to any the world has ever had. His success brought him many opponents. This is an unfailing accompaniment of success. Those opponents elected him scavenger of his city in order to humiliate him. In accepting this position Epaminondas said: "If the work will not reflect glory on me, I will reflect glory

on the work." There never was such a scavenger as Epaminondas. He dignified a despised calling. Greece never had another such example, and down to this day his name is mentioned with honor.

When Livingstone went to Africa his motto was: "Work hard and pray much." The world has heard from Livingstone and it will hear from any man, but probably in a less degree, who adopts the same motto.

The second element which you must incorporate into life to make it a success is,

II. SELF-CONTROL.

All the world is striving for mastery. There is something in our lives which calls it forth. We are born with a desire for power, and in the providence of God, it is intended to subserve a wise purpose.

We delight in supremacy. The boy loves to contend in games and to beat. He puts forth all his energy to win. He strains every muscle and fibre of his frame, and he urges every faculty of his mind to seize a situation, and make the most of it.

There is a satisfaction in being the winner. What is this long record of bloody wars but a testimony to the fact that men love mastery. Take that element out of our nature, and there would be no wars. The conquests that have been waged for other purposes, are few. History seems to be but a long record of bloodshed. If the motives of the world's

great generals should be analyzed, this would be the result: "Men love mastery." Alexander, Hannibal, Cæsar, Napoleon and a host of others, made a name for themselves, because they had a consuming passion to rule.

This desire is a remnant of the image of God in which man was created. God created man in His own image and said: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing, that moveth upon the earth." God loves to rule. He exercises power, and He intended that we shall rule over all the visible world.

In a state of sin, unfortunately, man abuses this desire for power, and lords it over his fellowman to such an extent, that he makes life a burden for him, and becomes a tyrant.

The world has declared those men great, who have most cruelly exercised power. They speak of Herod, The Great. He was so desirous of power, that he killed his own sons, Alexander and Aristobul, to prevent them from succeeding him. He killed his father-in-law. He sent down to Bethlehem, and killed all the children two years old and under, to prevent the New-born King from usurping power. These whom the world calls "great", have usually been great in crime, great in bloodshed and great in oppression.

There is a mastery which the Bible calls greater than the mastery of others, and that is control of self. "He that is slow to anger, is better than the

mighty; and he that ruleth his spirit than he that taketh a city." The young usually have the desire for power to a high degree. But here the secret of the highest power is pointed out. They pore over volumes which narrate the thrilling deeds of Alexander the Great, and other world conquerors, and are ignorant of the fact, that these are, after all, not the mighty, when things are weighed on the scale of true values. God's estimate of greatness is better than man's and God says that "self-control is greater than the mastery of others."

Alexander the Great conquered Macedonia and all Greece. He took Asia Minor and Egypt. He marched his army over to Persia and touched India. The whole Orient lay at his feet. For a season men withstood him, but so mightily did he fight, so well trained were his soldiers, and so uniformly successful were they in battle, that at last cities opened their gates to him voluntarily, and lands surrendered to him without resistance. But Alexander did not have the secret of true greatness. In a fit of anger, which followed a drunken revel, he killed his bosom friend, Clitus, and later wept over it. Alexander could conquer others, but he never conquered himself. Just when he was at the zenith of his power; when he should have been at his best in body and mind, he died from his insane excesses. The world still lauds him. Every school boy hears of him. Many are incited to emulate him, but the Bible says that he was not great. He could not control himself.

No matter how much the world may applaud you, your life will be a failure if your advancement is secured at the price of other men's happiness. There is nothing wrong for you to exercise influence in the world. In fact, it is your duty to exercise power for good. But if other men are simply made to serve your selfish ends, and are compelled to be your slaves, and to pay in misery the price of your enjoyment, then you are an exceedingly small man, in spite of the dictum of the world. And on the great day of judgment, when the secrets of men's hearts shall be exposed, what surprise shall sweep over the multitude to see their worshipped heroes sink into insignificance.

No man exercises self-control until he has made a determined effort to know himself. While we think that God is to be the first great study of man, next to Him, certainly we ourselves are to be the objects of such study. The truth of it is, that we largely fashion our ideas of God by our notions concerning ourselves. St. John says: "God is a spirit." What is a spirit? What is it like? We cannot accurately define it. We largely form our notions of a spirit from ourselves. We are spirits. As we learn to know ourselves, we mount up to the idea of God. He is an infinite spirit. But our ideas of spirit and spirituality, crude as they may be, we gather first from ourselves. So the study of ourselves is of importance even in our study of God.

"Know thyself", was the maxim of the ancient

world, thousands of years before Jesus Christ came into it. The blind heathen recognized the importance of this study of self, and emphasized it.

We may study ourselves by the light of our own minds — but no man ever knew himself rightly, except in the light of the Bible. The Bible is like a photograph album. It presents pictures for our study. There are notably two pictures in it — the one is God's — the other is man's. No man sees himself as he is, except in this light.

If a man sits in a dark room, he may be well satisfied with his surroundings, because he is ignorant of what is in the room. But bring him a light; by its aid let him see that he is surrounded by spiders, and rats and lizards. Let him see that on all sides there is filth — that the room contains monsters, and you alarm the man, and he wants to fly out.

A man may be satisfied with himself, until the light of the Bible is thrown into his soul. This book is a great searchlight. It exposes a man's inner self to his gaze. It reveals his thought. It tells him of his weaknesses. It tells him his sins and the bitter end of indulgence. It calls some things sins, which the world calls virtues. It often tells us that what the world pronounces innocent and allowable, is sure to lead to destruction.

Make a careful study of yourself. Learn to know your besetting sins. Every man has some point in which he is vulnerable — in which he is weaker than elsewhere. Ancient fable tells us, that the

mother of Achilles made a solution and, taking her son by the heel, steeped him in it. Wherever the liquid touched him, he could not be wounded. But in-as-much as she held him by the heel, the liquid did not touch there; and there was one place, and only one, at which he could be wounded.

Men are vulnerable in many places. But you will find one place in which you are especially weak. Pride in clothing may be your besetting sin, or it may be anger, or lust, or slander, or idleness. And unless you learn your weak spots, you will be unable to fortify them.

To start with, learn to control your animal appetites. They are laid into your being, either to preserve your life, or to hand life over to others. There is no period in which the appetites are so strong as in youth. Nor is there any time at which we are so likely to lose control of them.

When does a man enjoy eating most? In early life. Then he has a two-fold requirement for food. He must not only maintain his frame, but he must enlarge it. Man in middle life, has but one of these requirements; his body having been formed, needs only to be maintained. He requires less food, therefore, than he did in earlier life.

The Bible warns against excessive eating as well as drinking. It says: "Let not your hearts be overcharged with gluttony and drunkenness." Large quantities of food have a depressing effect upon the mind and spirit. Food is a means to an end. We

must have food and drink to maintain life. Yet, when these things get to be the end, and we live to eat, instead of eating to live, we have reversed the order of nature, and have opened the flood-gates of sin.

The higher power of our nature is submerged by the lower, the beast is uncaged, and excesses of all kinds begin. When do men commit crime? When do they enter the debauch? When does sensuality get the upper hand? Usually after a season of eating and drinking to excess. This is making the servant the master.

When the Israelites sat at the foot of Mount Sinai, and were waiting for the return of Moses from the Mount, we read: "And the people sat down to eat and drink, and rose up to play." What kind of play was it? It was an imitation of those lewd amusements which they had seen in Egypt in connection with festivities. Eating and drinking had inflamed their animal desires, and they arose to indulge themselves. There is no surer way to gross sin than by excessive eating and drinking. When the lower desires of our natures are thus goaded on, the higher faculties are weakened, and we are doubly sure to lose control and thus continue, until man sinks to the level of the beast. No, not to the level of the beast, but below it.

Once having lost control, it may be impossible by will power to get it again. Drunkenness at least develops into a disease and may no more be under the

control of the will than a fever is. Exercise temperance and sobriety. At times practice abstention from food and drink if you find that your animal desires are getting the upper hand. Fasting has not only a hygienic, but a moral value. There would be more pure people in the world, if occasionally, there were a meal omitted.

There is an inter-dependence between the body and the mind. While the state of the body affects the mind, it is even more true, that the mind affects the body. Get control of the mind. Learn what the Bible says about it, and heed its teaching.

Sin has its seat primarily in the soul. And it is here that we must begin to exercise control. Let in the light of the Bible, and let it show you the real state of your heart. Understand its teaching, that the intellect of man is darkened and the will perverted. Man does not know the will of God, and, frequently knowing it, he does not wish to do it. He prefers the light of his own mind, and he would rather do his own sweet will, than that of another.

The young have some special mental sins, against which they must contend.

One of these is pride. In young women, this manifests itself largely in dress. Now, it is a mistake for a young woman to take little or no interest in her clothing. It is a bad sign when she is slovenly and cares nothing for her appearance. But there is a difference between being a sloven and a vanity fair. St. Paul allows a woman to ornament herself. "In like

manner also, that women adorn themselves in modest apparel with shame-facedness and sobriety." He does not say that she must not adorn herself; in fact, he permits it. But she must clothe herself in "shame-facedness and sobriety."

Women love dress. They love it more than men do. It may even be a trait of their nature. And one of the means that nature has given a woman to attract to herself a companion. We think it improper for a young woman to propose marriage to a young man. The reverse seems to be the order of nature. But who would deny a woman the privilege of making her person attractive to a man? In this way, she may largely influence the selection of her companion.

But beware of making dress the central thought of your life. It is a pitfall, and many there be that land in it. The desire to be attractive calls the attention of a very undesirable class of men to the young woman. In her zeal to secure fine clothing, how many a young woman has started on a course that has landed her in a life of shame. It may be a satisfaction to you, and you may construe it as a compliment to your beauty and appearance, to have men on the street crane their necks and stare at you; but you are standing in a slippery place, and you will need special support, if you do not fall. You are not altogether responsible for your love for beautiful things. God has made the gentler sex so. He has made your nature more aesthetic than your brother's, and finery appeals to you mightily. If you will use

this sense of the beautiful as God intended, it will be an advantage, and not a snare to you. The flower by its beauty and perfume attracts the bee, and so the pollen is distributed. And you may attract to yourself by your grace of person and beauty of garment a mate. But beware of over-stepping the bounds of decency and shame-facedness. Otherwise, what God meant to be a help to you, has by yourself been turned into a snare. Study the happy medium of being under-dressed and over-dressed. But beware of the pride of beautiful clothes.

Pride in young men usually takes a different direction. They may love to dress, but after all, as a class they are not given to it as are young women. It does not form the bulk of their conversation when they are gathered. Everybody singles out a dude and pities him. It is a good sign in a young man to wish to be decently clothed. But it is a bad sign, when he gets his mind centered on it. Such a "Sissy" shows that he is on the wrong side of the fence. He becomes the butt of his fellows, and rightly so.

Young men rejoice in their strength. That seems to be their crowning glory. While young women want to be beautiful, young men want to be strong. Pride urges them to be stronger than other men, and to put down every one who stands before them; to rule over others; to become tyrants and oppressors. Young men vie with each other for position, and station, and conquest, and wealth, until nothing, not even human blood, restrains them. God has laid this desire

for power into a man's nature for a purpose. He is to be the protector of the women and children, and their provider. For this he needs great strength. He is to go out and have dominion over the creatures. But alas! Sin has made his tyrannical and selfish, and he abuses his power. And when he gets it, he forgets even God, and rises up against Him. Beware of the undue desire for power.

Keep control of your temper, for it is a most fruitful source of misery. It loosens up the tongue, and shoots poisonous darts into the hearts of others and wounds them. A hateful hasty word, once spoken, is like an arrow discharged from the bow; it is beyond the control of the archer. If we are to give an account of every idle word spoken, how dreadful will be the account of those, who, in a fit of anger and temper have poured out the inky stream of their hearts.

Temper may be cultivated. It grows by exercise. With some it seems to assume the form of insanity. It affects the mind. It injects poison into the body. It consumes nerve power. It unfits for business. Keep temper down. Inhibit it. Suppress it. By degrees you will be troubled less with it. If it is your besetting sin, it will take years to get it under control. But now is the time to begin. If you refuse now to control your temper, you will not need to break the chain which it has coiled around you in later life.

Be sure to exercise control with reference to

property. "Thou shalt not steal." Youth is prone to theft. God sees you, even if no man knows. Sometime, somewhere, some way, God will expose you. You will find it extremely difficult to hide your sin, and to enjoy the fruits of it.

Avoid lying. This is a most prevalent sin among the young. Do not even lie in jest. It will grow upon you, and you will pass from jest to earnest. If you lie, the time will come when it will not only be difficult but probably impossible for you to tell the truth. We have known young men who from constant practice would tell a lie, when the truth would see them farther. This simply shows one of the awful results of sin. Namely: that a person finally loses his ability to distinguish between right and wrong, and, as a punishment, the man finally comes to believe the lie.

We have named but a few of the most prevalent sins into which the young slip. We could not name them all, even if we would. It takes much knowledge of the Bible to name all the sins of youth, and much grace of God to avoid them. But to a large extent we may avoid them if we entrust ourselves to the teaching of the Holy Spirit and commit ourselves to His keeping.

The man who loses control of himself, has no hope for success in life. He is like a ship that has lost its rudder, that cannot be kept on a straight course to the port, but is tossed about like a nut-shell on life's sea, and finally goes down to the bottom, a wreck.

May God help every one of my readers to take the warning and escape this fate!

The third essential which you must incorporate into your life to make it a success is

III. LOVE.

The world knows nothing of this; the idea is foreign to it. How can it know anything of the love of God and of man, and that our highest duty is to serve them, when the very essence of sin is selfishness. The world understands self-love and acts on it, but it does not act on the love of God and of men. It is important, that at this period of life you incorporate this idea, because now you are forming your ideals of life, and it is essential that these be correct.

Have you ever stood in a foundry, and watched men casting? The metal is fusible. It readily assumes any form. They pour it into a kind of mould. How important that the mould be correct. Its defects are taken on by the metal, and after this is set, they are permanent, and it is too late to remedy them. Youth is the time of casting. A little later, and the man is set. If poured into an imperfect form, the defect becomes permanent, and may never be corrected. It lies with you largely, to make the form. You have much to do with the fashioning of your own lives. You must create a form, an ideal, and you must seek to conform thereto. A mistake now, may mean failure in time and eternity. The correct ideal now, will mean success and happiness, now and hereafter.

Your mind is not different from that of other people. You cannot avoid forming an ideal, it is a necessary law of our being, and we cannot elude it. We will see visions, and dream dreams, and at no time so much so as in youth. What a good thing this is, too. You have seen yourself accomplishing something. You have stood for a principle. You have resolved to do something, and in your thoughts you have accomplished it. This is a good dream for a young person to have. Only see that your dream does not "die a bornin'."

Without a doubt, one of the very best things that you can carry into active life, is a correct ideal. It will furnish the inspiration for work, give love for it, and keep it within the proper channel, and limits. Ideals mould the human being; as we stretch out our hands toward them, we become like them. Men are often judged by what they cherish; they become like that which they love. Goethe has said, "Tell me with whom you associate, and I will tell you who you are." Tell me what you love, and I will tell you what you will become. If you have learned to love the good, the beautiful, the true, if you have come to cherish the upright, the sincere, the devoted; if your heart has gone out toward those things, which the apostle says are "of good report," if these things are cherished by your soul, and projected before your mind for imitation, you have in them a tendency upward. While the mind forms the ideal, the ideal influences the man.

Every nation develops some ideal, after which practically every one is striving. The Spartan ideal was brute force. The child was hardened before birth. Weaklings were exposed to the elements to die, or were dispatched at once. The boy was kept on the coarsest fare. He was tortured, but he was expected to betray no pain. There is a story of a boy, who carried a young wolf in the folds of his garment, and when the beast attacked him, eating out his vitals, there was not the twitching of a facial muscle. This brute force was developed for war. There never were such soldiers as those Spartans. Leonidas, with three hundred braves on the pass of Thermopylae, withstood unto death a whole army of Persians and held them in check until a traitor led the enemy up a secret pass, and so they were surrounded. But they died rather than surrender.

The Athenian ideal was beauty. There never was a people so given to beauty as these. They expressed it in music, oratory, architecture, literature, and most of all in their language. Every one seemed carried away with the idea of beauty.

China's ideal is devotion to ancestors. To do as they did, to abide by their methods and traditions, this has always been the height of every Chinaman's ambition. And it accounts for the unprogressive, stagnant condition of that country.

The American ideal is money, and that for which it stands. We judge a man's success or failure by his ability to make money. We believe

in getting as much as possible. Probably no other nation ever made so much money as ourselves. No other people ever devoted themselves so thoroughly to money getting. The sole purpose of our existence as a nation, seems to be to convert everything into money.

This ideal is wrong. It is based upon a wrong conception of man and his destiny. It implies that the present is all that there is of life, that we have been made for time alone, that the physical side of life is higher than the spiritual, that the human mind can be satisfied with temporary things. It overlooks immortality, and sacrifices everything to this present.

The true ideal is set before us in Jesus Christ. Love was the controlling element of His life. The supreme question with Him was not, "How much can I get, but how much can I give?" And we must go to Him to absorb this idea of love of God and of man, and incorporate it into our lives. Those who have this ideal, will seek to glorify God. For this purpose we have been made.

When a man makes a watch, is it expected to serve itself or its maker? Evidently the latter. And when it accomplishes what its maker expected for it, it glorifies him. Have we been made to serve ourselves or our Maker? Evidently the latter. The way to serve Him, is to serve man. Apart from love, there is no acceptable service to God.

If the love of God impels you to action, it will bring out the very best elements of your nature. You

will seek to discover your gifts, to make the most of them, and to give your fellow-man the benefit of them. When reverses come, as they surely will, you will not give up in despair. When men fail to appreciate your efforts, you will remember that there is One who does appreciate them, and accept them at their worth. In times of depression the love of God will support you; in times of success, it will restrain you.

It seems cruel, hard, to assure you that with the very best of motives, you will fail to a great extent in realizing your ideals. You will be doomed to disappointment. But for all this let me say: "Hitch your wagon to a star." At each defeat renew the attack. The world needs men whose hearts are full of love. And while you may not see the benefits of your work, there is One who observes it.

Keep constantly before your mind the example of Jesus Christ. Remember his loving sacrifice. Think of His passion and His death, and there will come into your life this element of love and your reward is sure.

Young friends, weave into your life, Work, Self-control and Love; and you are sure to have in it the most essential elements of success.

THE NOBLEST CALLING.

"How beauteous are their feet
Who stand on Zion's hill!
Who bring salvation on their tongues,
And words of peace reveal."

"I preached as never sure to preach again,
And as a dying man to dying men" —

Baxter.

THE NOBLEST CALLING.

THERE comes a time in a young man's life when he must choose a calling. "What shall I become," is the question then uppermost in his mind. This is one of the great questions of his life, and it is vital that it be correctly answered.

A man's calling has much to do with the making of the man. His work helps to form his character. His life's work develops the man, and helps to make him what he is. For himself it is important that a good calling be chosen. But it is also vital for others. God intends him to be the head of a household. For this he must provide. He does that through his calling. Few young men know how far-reaching is the choice of an occupation on those who come after him. These may be affected for a century by the decision of one man. Many of his progeny may follow in his calling, because circumstances will make it easy to get into it. Generally the son can get into the business of his father easier than into any other.

If the calling is a trifling one, and the returns from it are poor, it means lack of advantage to offspring. These may be kept in a dependent state for generations.

It is difficult for a young man to size up the situation and to take a comprehensive view of the various callings. His field of vision is as yet limited. So

without making any but a very meagre comparison of the different occupations, he comes to a decision. Some of the most useful callings that offer to a man and his descendants the very best returns, are scarcely considered in the choice. And some that are considered may have been present to him in a distorted way so that his judgment is warped.

One calling that is slighted by many young men, and which yet offers very much, is the Christian ministry. We speak of it here largely in the sense of an earthly occupation, and leave out of consideration its divine character. From this latter stand-point, it is in a class by itself. The work which it does is unique. No other occupation can be compared with it, or placed on a level with it. But we say, that even from the standpoint of an earthly calling, there are few, if any, which offer the incumbent so much that has abiding value.

We trust that these lines will fall under the gaze of some young men who are wrestling with the question, "What shall I be?" And it is for the consideration of such that we pen these few lines, if possible to aid such in forming a decision and enlisting in the work of the church.

St. Paul says: "I magnify my office." He was fully convinced that to be an Apostle of the Lord, Jesus Christ, was to occupy the most exalted, influential and dignified position in the world. Because he had such a high conception of his calling therefore he accomplished so much in it.

It is with much love for this work, and with the full conviction that there is no other calling in the world so influential, so dignified and so satisfactory as this, that we recommend it to the consideration of those who are forming their decision as to their calling.

Why Should Young Men in Choosing a Calling Consider the Christian Ministry?

We say:

I. BECAUSE THE CHURCH NEEDS THEIR HELP.

Some one has said, that to be immensely useful, you must go where no one else will. Where everybody goes, the territory is covered; the workmen are plenty; the work is scarce, and no one notices whether you are there or not. But where no one goes, there is a large field to work in, work is plentiful; laborers are needed, and your presence there is noticed; you are wanted.

A young man who takes up the Christian Ministry, needs not fear that he is not wanted, that there are too many applications, that he must push and shove himself in. Nothing of the kind. Laborers are few. They were so in the days of Jesus Christ. They are so yet. In fact, there are more people in the world today without the Gospel, than there were in the days of the Saviour. The human family has grown immensely. While there are more believers than there were then, there are also more who still sit in darkness.

and the demand for preachers today is as great, if not greater, than it ever was. There is not the consolation here, that is usually given young men when they crowd into a calling that is already too full: "There is plenty of room at the top." Of course, unless you can get to the top, there is little need for you. Now here, there is room at the bottom. Every man who has the talent is needed and wanted.

We do not refer merely to the needs of the church in foreign lands to carry out the light of the Gospel into Gentile darkness. We say, that in this fair land of ours, there is great need of candidates for the Christian ministry. Our population has been growing; our cities are increasing, and rival in rapidity of growth with the mushroom. Where we formerly had one thousand people, we have two thousand, or ten thousand or one-hundred thousand today. Where we formerly had the great unpopulated West, with great empires in it, we have today populated states and communities that are in need of the Gospel.

No Protestant church in the Union has enjoyed the same rapid growth in the last ten years, that our Lutheran Church has. The Census Bureau in Washington is authority for this statement. The old world has poured its surplus population into America, and has furnished us millions of citizens. Until recently the vast majority of these immigrants have come from lands that are predominantly Protestant, that is Lutheran. Germany, Norway, Sweden, Denmark, lands

in which the Lutheran Church has the sway, have sent us hosts of most desirable citizens.

But they come as sheep having no shepherd. They bring no pastors with them. These people are allured by the prospect of bettering their earthly lot. Who would find fault with them for doing what our fathers did? They have made room in the Old World for others, and life has become more tolerable for all concerned. It is the Divine plan that the world should be populated, and put under dominion, and if some lend themselves to this plan, why should they be blamed? All people cannot stay where they were born. There would soon be over-population with its attending evils. While in the Middle Ages, philosophers discussed such questions as these: "Can a thousand angels dance on the point of a needle?" no one needs to discuss this question, "Can a thousand people maintain themselves on one acre of land?" God has made man to occupy space; some must move. Allured by our fine country, our rich fields, and free lands, many have come here. Now that they are here, what is it our duty to do?

Members of the Lutheran Church, it is our plain duty to go after them, and to gather them into congregations and to give them the faith of their fathers. Many of them are in the far West, who cannot, even with the best of intentions, hear a sermon, because there is no one to break the bread of life to them.

We once labored in a mission field on the Pacific coast. One Sunday, after a service in a rented church,

with a small audience of about twenty-five people, an aged man knelt down in the aisle. Tears ran down his cheeks. After he had finished his prayer we spoke to him and he said: "Reverend, you have no idea how happy I am today. I have been in America twenty years. My children have been movers; I have been obliged to follow them; and today, for the first time in twenty years I have heard a sermon which I could understand." At another time we held a service; after service we were invited to a house to be entertained. The fare was exceedingly simple; it consisted of dry bread and boiled potatoes. In the course of the conversation the father of the family said that he had given the last dime to the offering to pay our traveling expenses. This family had two acres of cleared ground, and were otherwise surrounded by a giant forest. There were three men in this family: they had one pair of new pants; the one who went to church wore the new pants. It was a real sacrifice to these people to give the last penny they had in the house to have the Gospel preached to them. There are many people in the far West who desire to have the Gospel preached to them and are willing to make sacrifices to pay for it.

Other of our brethren are in the great cities. It is a known fact, that the larger a city gets, the wicked it grows. All the infernal engines known to Satan are run in the large cities. Temptations that are unknown to those who dwell in the country, under the open sky, come thick and fast to the dwellers in the cities, and

alas! many go down before them. These people must be reached and saved by the Gospel. How can this be done, if there is not an increased number of men to take up the work?

While the work of the church has been growing, the supply of candidates for the ministry has not kept pace. In the last ten years the candidates of some callings have increased from one-hundred to four-hundred per cent. There are so many candidates offering themselves in some occupations that they are fairly spilling out at the top. These callings are running over. We have lawyers in abundance and to spare. We are turning out twice as many doctors as the country needs. The medical schools are setting their entrance requirements high, because they wish to crowd out a large number of candidates. While all this is going on, the increase in candidates for the ministry is only eighteen per cent in ten years. This means that there is a ministerial famine staring the church in the face in the next ten years.

Young men should heed this call. It comes to them with trumpet tones. You are needed. You are wanted. The church of Jesus Christ is calling you, and there is room for you.

God is your maker. He has endowed you with talent. He asks you to spend that talent in His service. What can you do better than to consecrate yourself to the work of the church? How many are burying their talent in a napkin? How many are unfaithful stewards over their gifts? We know what

the burning question is in America, when a boy comes to choose his life's work. Here it is: "Where can I get the most money? Where can I get rich quickest? How soon can I settle down to a life of ease and indulgence?" I would that young men could be brought to ask questions like these: "Who made me? Why did He give me the talent that I have? What does He expect of me? May I do with myself as I please, or will I be called to an account?" If these questions were properly answered, there would be laborers enough in the church. Just because so many refuse to give themselves unto the Lord and are determined to go another road, just for this reason others should be all the more conscientious in settling this question.

God calls you by your talents. When He confers gifts, He expects you to read in that His will. If God gives a boy a gift for a hatchet or a plane, does that mean anything? It certainly does. If the Lord gives a boy a gift for books and a love for reading, an inquisitive mind that pries into matters, a clear head that grasps easily, a pious heart that fears God — does all this mean anything? God expresses His will in our nature, and we can discover His will if we desire. If young men were willing to consult the will of God as He has expressed it in their gifts, instead of going contrary to that will, and giving up their own wishes — there would be candidates enough for the Gospel ministry.

Beware of fighting against God. You may oppose Him. For a season He will allow it. But He

never allows it without due punishment. God may have marked you for the ministry; but you are resisting Him. You may struggle; you may get away from Him; but in the end He will call you to an account.

Samson was born to a very high destiny in Israel. He was to be the deliverer of his people. But he did not fulfill his high mission; he was unfaithful to his trust; he was carnally-minded, and his carnality was allowed to overpower his bright gifts; and it was only at the very last, when life's sun was setting, that he was willing to do his duty. But it was late—very late, and he accomplished but a fraction of what he should.

Some men are born to a high destiny. They have an intellect as keen as a razor; and a purpose in life as high as a star. Their equipment is brilliant; they promise much in life's morning. But when we look for them later, they are not to be found. Or being found, they are a disappointment to God and to the race. They have prostituted their gifts to an ignoble purpose. The church fails to have workmen enough, not because God does not confer sufficient talent, but men prefer to use their gifts in their own service, rather than in God's.

Study well your talents, your opportunities, the needs of the church, and in the fear of God, choose your calling. Remember, that no man is so happy as he who walks in the road indicated by Divine Providence.

A second reason why more young men should consider the ministry when they choose their life's work is:

II. BECAUSE THE CHRISTIAN MINISTRY OFFERS A YOUNG MAN SO MUCH.

It is commonly considered that a minister is poorly paid, and because we measure everything by the standard of dollars and cents we conclude that, not having much money, a minister cannot have much happiness. But this is a mistake. Money cannot buy the highest form of happiness. And we give it as our conviction, that after all, few men get so much out of life as ministers. What we mean may become plain as we proceed.

It is true that the ministry is an underpaid calling. When we compare it with many other occupations, we must say it is very poorly paid. In comparison to the demands made on a man, the returns are small. It takes many years of preparation and much expense to get ready, it takes intense application, and an unwearied energy to succeed. The number of farmers, mechanics and professional men, whose income surpasses that of the preacher is large. "The poor preacher," has become a by-word; people usually pity him for his lack of enjoyment, his lack of money, and his lack of ease.

Is there nothing, however, to be said here to offset this impression so prevalent and which is such a

fruitful service in detaining the young men from entering the ministry? We think there is.

Consider that throughout all history, the vast majority of the human race have been poor. It is the divine intention that they shall be, or things would be otherwise. Are all farmers, and mechanics, and physicians, and lawyers, and clerks and laborers rich and well fed? Our observation is, that they have enough to keep soul and body together, and that they are pretty much on a level with the preacher.

One man owns a factory, and employs five-hundred others. The one man is probably rich, the other five-hundred are probably just getting along, living from hand to mouth, and it is a struggle with them to keep up. One man owns a store. He has twenty clerks. The proprietor is probably well off, but the twenty find enough to do to support themselves and their families with the necessaries of life. Is it a fact that the pastor and his family is so much worse off than clerks, and school teachers, and teamsters, and factory hands, and mail-carriers, and hod-carriers, and black-smiths, and small merchants, and small farmers, and small professional men? Do these and others in similar callings not constitute the great bulk of the nation? Statistics show, that in cities like New York, Boston and Philadelphia from ninety to ninety-five per cent of the people are not home owners. That is just another way of saying, that there are from ninety to ninety-five per cent of the people in the cities who are in moderate circumstances, or are poor.

Is the minister on a level with this great bulk of the population? Is he somewhat on a level with the majority of his membership? There may be congregation in which he is not. But in the main we think that he is.

We do not wish to say a single word that will make a congregation, who could pay a better salary, and will not, feel easy about the way in which it supports its pastor. But suppose that a boy has the choice between entering a calling in which he can earn six hundred or a thousand dollars a year, and the Christian ministry at the same salary, is he to be pitied because he goes into the ministry? We think not. There are so many other good things that come to a minister, that even from a worldly standpoint he is the gainer.

I once sat on a cobbler's bench. My ancestors followed the honorable trade of shoemaking for several generations. It looked at one time, as though that were to be my calling. Then God reached down into my life, and turned it into another channel. I stood behind a counter for eighteen months, and sold dry goods. So far as I can now see, poor boy that I was, my prospects for making more than a decent living were poor. Then God reached down into my life again, and turned my thoughts toward the Christian ministry. In this I have had poor positions, and better ones, but never a brilliant one as to salary, as the world counts positions. But I want no one to pity me, for having taken up the ministry. Your sympathy

is all wasted so far as I am concerned. My life has been infinitely enriched above that of my ancestors, and that of many others who sat on the cobbler's bench, and who stooped over the dry good counter, and are still there. Many things have come to me, that dollars and cents could not buy, even if I had millions.

Considering the Christian ministry as a calling among callings, it has a preference over some others. The young doctor and lawyer must spend a long time in preparation, and then go through a season of starvation. He must establish himself; he must work up a trade; and while he is doing it, he usually does what the bear does in winter, he sucks his paws and consumes his fat. The young pastor, however, finds his work ready for him; he gets his salary from the day of his installation. And, while it may not be much, it is usually enough for a plain living.

In case of sickness, what happens to the clerk? He loses his income if he is absent a single day. The factory hand is docked if he is an hour late. If he is frequently tardy, he is discharged. If, however, the pastor is sick a week, a month, or a half a year, he is given a leave of absence on pay. If he sleeps an hour too long in the morning, nothing is said. It is supposed to be nobody's business. If he helps his wife to wash on Monday, nobody complains, and his salary goes on. If the weather is unusually severe, and he cannot or does not go out, he is excused.

When an ordinary citizen gets old, he finds it

hard to weather the storm. The world is full of old people, who are in straitened circumstances, and who must depend upon the help of children or of friends. The church comes somewhat to the rescue of the old pastor, it hands him a small pension. It may not be as much as he needs, or ought to have, but it is at least something.

The Christian ministry as a calling, will bear comparison with a great many others, and boys should not be terrified on account of the pay. Any poor boy, at least, will find his efforts amply rewarded, if he will look beyond dollars and cents.

The Christian Ministry offers a young man a large, an unusually large sphere of activity.

There is in the hearts of many youths an ambition to accomplish something in the world. This may be a commendable desire if it springs from the right motive, and should be encouraged.

There are those who seem to think that the Christian Ministry is a small, contracted sphere of usefulness. That, compared to other callings, a man could find little use for his gifts. But these have an erroneous notion of the work. Luther's father had destined him for the law, and was disappointed when his son entered the order of the Augustinian monks. He felt that his son had taken a backward step. There always had been a notion that the law opens to a man a brilliant career. No doubt it does open the avenues of civic usefulness, as few other callings do. But the history of law does not record the name of a single

man who left such an impress on the world as Martin Luther.

All legitimate callings are good, and worthy to be chosen as occupations. But it must not be forgotten, that the greatest subject in the world is religion; all other subjects pale before it. Upon no subject has the human family spent so much time, energy and thought, as upon religion, and no other one has affected the race so profoundly.

No man needs to fear, that if he enters the work of the church, that he will bury a brilliant gift. No matter what his gift is, he will find room for it; and the more brilliant the gift, the greater will be the room.

If your talent is public speaking, where will you find such a field for oratory as here? What other calling so constantly calls for the exercise of the gift of oratory as the Ministry? In what other profession are such subjects offered as these: God and man, angels and devils, heaven and hell, time and eternity, sin and grace, death and resurrection, judgment and the life to come? There are no greater themes than these.

There is no field of learning that cannot be laid under contribution to illustrate these themes. Science, history, literature, poetry, art, philosophy, medicine—all these, and in fact the whole realm of human learning and experience can be scoured to collect the material to present these themes successfully.

To throw the light of the Bible into these themes, affords a vast scope of activity. To bring religion to

bear upon science, or politics, or philosophy is merely to set these subjects out in their true light.

If a man delights in history, or literature, or poetry, where will we find finer forms than those which the Bible affords? Where have the great master painters drawn their inspiration from? Certainly in all these directions no calling affords a man such a sphere as the Christian Ministry.

What other calling leads a man into a life of study as does this? It is essential that the minister be informed in many fields of learning. He must understand the movements in the world around him. He must be able to connect them with the past, and to show their bearings on Christian life, and their advantages, or shortcomings. To do this, he must be a close student. No man can be a successful preacher who is not considerable of a student at the same time. He must spend much time among his books. The young man who delights in reading and study, will find the Ministry a congenial calling.

The man who is fond of music, will find that he has a large sphere of activity before him in the Ministry. Christian service and music are so interwoven as to be inseparable. How bare the sanctuary would be without music. How empty the home must be without it. It has come down from heaven, and the church has done wisely, that she has made music her hand-maiden. The pastor with a strong musical talent, both in his work and in his home will find plenty of opportunity to indulge himself.

The man who loves to write, will find here an endless field to walk in. There is the writing of sermons, which is interesting to a well informed man. Then the church has its papers in which practically any subject in its bearing upon Christian life and doctrine may be profitably discussed. There are papers upon live subjects wanted at all the various church conventions. And occasion may even demand the writing of articles for the secular press in order to defend the truth, and to set the church in the right light. The literary man finds the Ministry a rich and inexhaustible field.

The man who loves to teach will find that he has a place in this occupation. Christ says, "Go teach all nations." Our work is essentially teaching. It affords both the matter and the method. There never was a pedagogue like Christ. No man ever understood his pupil, his subject and his method as did the Lord. Mind, Matter, Method, the three great "M's" of teaching, were all under His control. If ministers are true to their calling, they are the foremost teachers in any community.

On the mental and aesthetic side of life, it would be difficult, if not impossible to name another calling which offers the incumbent so much. Here it is clearly ahead of other callings and in spite of his limited income, the pastor's life is full of opportunity and enjoyment.

This calling must do much for men to give them strength of mind and culture. How else could you

account for it, that in every community the minister is one of the influential men? A man's calling affects him; it tends to make him what he is. If ministers enjoy influence, and wield great power over their fellowmen, there must be something in the work that tends to make them so. If they are true to their calling, there are no men in the community, to whom people so readily give their confidence, whose guidance they will follow, and to whose influence they submit, as they do to the preacher.

On the social side of life, the Ministry offers the incumbent a great deal. His calling is a passport to himself and his family to good society. There are few families in a community, which will not be glad to welcome to their home and their social gatherings, the pastor and his household. There may be a snob element, that may not want him, because they know that he will not sanction their mode of living, and their pleasures. But are these people the best element of society? This is not at the top, nor at the bottom. Generally both the upper and the under crust are rotten. The better element of society of any land is in the middle, and here the pastor finds his best friends, and hosts of them.

There are few social gatherings to which the pastor is not invited. He is called in to officiate at the wedding, or a baptism; he is called in at the birthday gathering, or at the surprise party; the house-warming and the family dinner; the re-union, and the picnic, and the reception; in short, on all social occasions, he

is wanted and is welcome. He would be more than welcome at the dance and the card party, if he would only be willing to grace the occasion with his presence. Fortunately, most pastors draw the line here.

If a man loves to mingle with good, pure people, and enjoys their social gatherings, when it once becomes known that he and his family are sociable, there is scarcely a family in the community that has more callers at the home, and gets so many invitations out, as they do. Really, in some places there are so many social opportunities, that they become a hardship. People are so willing to entertain a good guest that it is difficult to do the real work of the calling; and into this social pitfall, a good many stumble.

Let the young man who thinks that the pastor and his household do not have an opportunity to enjoy life disabuse his mind. They frequently have it to such an extent that they must guard themselves against it.

Few people have a better opportunity to enjoy the home circle than the minister's family. The home ought to afford a man more enjoyment than any other place. It is here that we live—here we eat, drink, and sleep, and rest. Here we come from the noise and confusion of the world. Here we find the best friends that the world has for us. Here we find such love and interest as nowhere else. The home is a foretaste of heaven. If it is not, it is not God's fault, for He intends it to be so. He pictures heaven to

us under the image of the household. The pastor ought to know what constitutes good family life. His study of the Bible ought to lead him to form a correct ideal. And his experience with so many different households ought to enable him to avoid many of their faults.

In spite of the lack of money, he can introduce a good spirit into his home. It is the spirit, rather than the furnishings in the home, that makes it enjoyable. It is a mistake to think that because people have mahogany furniture, and velvet carpets, and rich hangings, and costly pictures and ornaments, that they are happy. A family may have all these, and much more, and still be miserable. Along with this finery they may have a quarrelsome spirit, or they may be leading lives of sin, of revenge, of hatred and of jealousy. These rob them of all their happiness, and their fine home is nothing but a hollow mockery.

A parsonage should have in it a spirit of forbearance and love, of forgiveness and helpfulness and sympathy. It usually does have a large measure of these virtues, and where they dwell, the occupants are happy; as much so as this imperfect world can make them.

A house that has in it good books, musical instruments, sacrificing parents that set before their children a good example, and that are interested in all their affairs, is bound to be a happy home for such children. And where the parents are of one mind, willing to bear with each other, determined to shut

out from the home what is harmful, and anxious to cultivate a Christ-like mind, such a home is a source of much joy and pleasure to both children and parents.

That the minister's home is a good one to be reared in, is proved by the large percentage of capable men and women who hail from it. There is a mistaken notion abroad, that the minister's son amounts to nothing. If the minister happens to have a bad boy, the whole town speaks about it, and emphasizes it. By so doing, the people show that he is an exception. Many of the great influential positions of the land are filled by ministers' sons. Probably no other calling can show such a large number of successful sons as the minister's. Take the sons and daughters of ministers out of positions of influence and trust, and the land would be a heavy loser. If now a large percentage of the children of the pastors do well, this is an argument for the high plane of their family life.

The minister is able to do one thing for his children which comparatively few parents, either rich or poor, are able to do in the same measure. That is, he can guide their education and their life's work, and help them to fit themselves for it. Usually the pastor is an educated man. The time has passed when others are admitted to the calling. This training puts him in a position to begin early with his children, and to guide them into the right direction. Many parents have money, but are unable to advise a boy rightly in selecting branches of study, because they know nothing about them, and do not understand their value in

a course. Some parents have money, but without education they cannot supervise the reading of their children, because the elders themselves do not know the best books. Many a boy, if his reading had been supervised in childhood and youth, would find in manhood, that he had read some of the world's best books.

When it comes to the choice of a calling, the pastor can usually be very helpful to his children. He has studied them all his life; he knows their gifts and their dispositions; he has an idea of the comparative value and importance of the various callings, and so he directs his children into the right channel. This guidance and intelligent supervision is worth much more to the boy than money; in fact, money cannot buy them. The family of the pastor reaps the harvest which it has taken the father a lifetime to sow. If they will be profited by his learning and experience, they will find that in middle life they are head and shoulders above many of their playmates and neighbors who apparently had greater advantages, because they had more money. It takes brains to secure the advantages of life, rather than money. Much training with a little money, is preferable to a little training with much money.

Another advantage which the Christian Ministry offers the incumbent is, that it is a safe calling.

A few years ago I was standing in a railroad station, waiting for a belated train. I met a young man whom I had known from childhood, and I nat-

urally inquired into his welfare. Our conversation drifted along leisurely, and finally we made a comparison of our callings. I told the young lawyer that, while I had been in the work of the church for twenty-three years, no man had ever come to me with the bald proposition, "Here is something that is wrong, I want to do it, and I want your help in it." Not one time, in twenty-three years, did that happen, and if my life is spared to continue in this work fifty years, I do not expect such a thing to turn up.

The young lawyer said, "It happens to me every day that some one seeks my help in an unrighteous thing. If I turn down all such cases, I could not make a decent living."

Is it any wonder that men who are subject to such strong and constant temptations for years finally give way? It undermines their sense of righteousness by degrees, and without knowing it, the subtle influence is insinuating itself into their character, until it ruins them.

A young pastor can walk down the street for a year every day; no one invites him into a saloon, a gambling hall, a dance hall, or a house of ill-fame. People are not grossly profane in his presence. No one comes to his home and seeks to enlist him in an unrighteous proposition. Now we do not even wish to intimate that the Ministry is free from all temptations, because it is not. But we do hold, that compared with other callings, it has few. A man who desires to be a good man in the pastorate has a

chance. And if he goes to the bad, it is because he is an unusual weakling.

The Ministry should commend itself to the consideration of young men and their parents on account of its comparative safety.

On the spiritual side of life there is no calling that offers the same opportunity as that of the Ministry.

Certainly a pastor, if any one, has a chance to cultivate his own spiritual life, to cultivate the "life hidden with God." His mind is centered on it. His daily life leads him in that direction. His study is the Bible. He applies its truths to his own soul, first of all, if he is an upright man. And just because he experiences the uplifting that comes to a man from religion, does he so earnestly recommend it to others. He gets a very deep experience in religion if he does not resist the drawing of God's Spirit, and so we find that most pastors do show a marked degree of spiritual life. A man could not be constantly employed in holy things without experiencing this influence. The man who reads much in the Bible, has God talking to him a great deal. Most ministers are like Moses, they absorb this influence until their very faces reflect the glory of God. You remember, when Moses was forty days on Mt. Sinai, communing with Jehovah and receiving the law, that he absorbed the glory of the Lord until his face so shone that the Israelites could not look upon it, he was obliged to veil it. Most pastors in their faces show that they are much in the

presence of God, for this gives expression to the life which is within.

As a class, ministers are regarded by the community as a set of upright men, who are to be respected. They try to walk in the ways of the Lord, and they influence others in that direction. That there is an occasional exception to this rule, we cannot deny. Some men, in this calling, set themselves against good influence. Their condemnation will be doubly severe. Having had a two-fold opportunity to save their souls, and having spurned it, they deserve it. The Bible teaches, that there are degrees in condemnation, and that man will receive the highest degree of punishment, who has had the best opportunity to escape.

Who does the world so much good as a preacher? There is certainly no other calling whose work will outlive time, and reach over into eternity, as his. Other callings are largely concerned about the things of this life. The work of most men is to get something to eat, and to drink and to wear. Or, if they get beyond the fight for the necessities of life, they are striving for station, honor and pleasure. But all these things will one day pass away. They are like a crutch which a man uses when he is in a helpless state, but when he has recovered his health, he throws it away. The time is coming when we will no longer need something to eat, and to drink and to wear; when we will have no use for the honors and pleasures of this life. We will leave all this behind. But in that after-state, the work of the minister will appear.

It will survive the wreck of time. It abides. The souls that have been saved by him, have an intrinsic value, not merely a transient one, and will be prized by God in the life to come.

If there is a life to come, and the pastor is instrumental in guiding souls to it, if in that world we are to live in the presence of Jesus and enjoy Him forever, if there every tear is to be wiped from our eyes and every vestige of sin is to be put off, if there every righteous longing and every aspiration of the human heart is to be satisfied, then we are sure that no man's work compares in importance and satisfaction with that of the ministry of Jesus Christ.

How often in this life, he brings joy to a troubled soul. How often he gives life a higher meaning by presenting the truth to some person. How often he helps some one over a rough place and keeps such a one from stumbling. How often he helps a soul as it goes down into dark valley of the shadow of death, and comforts those who stand on the brink of the grave, and look down into its dark maw. Only those fully appreciate the joys of a minister's work, who have been in it. The death-bed experiences, the hours spent alone with some wandering, repentant sinner, the light that comes over an aged saint's face after a prayer, the words of gratitude that come from a mourning, bleeding heart that has been comforted, these, and a thousand other things, all bear testimony to the lasting good of a pastor's work. And they give a man a satisfaction and a pleasure in his work that

money and glory cannot give. These things are worth while. They bring no bitter regrets, and we never look back upon them except with joy. Our work makes for eternity. It appeals to the highest part of a man's nature. Heaven alone will reveal its greatness.

The Ministry offers this reward only to a spiritually minded man. He who enters the calling for the loaves and fishes, who comes here to make a living, or to have an easy time, will never reap the highest reward. Let no worldly minded man, loving the gross pleasures of this world, crowd himself into this calling. He will find himself in a prison, a straight-jacket, he will be in misery, and will do himself and others much harm. Let such a young man go out into the world where he belongs. The church can use such candidates only who are willing to make some sacrifices, to crucify their flesh and to set their faces heavenward.

One meets a man occasionally, who is disappointed in the Ministry, who does not realize its joys. The fault is with him. He does not yield himself to the drawing of the Spirit. Jesus, after his resurrection, appeared ten times, but never to the unbelieving world. He was seen only by His followers. So that man who seeks in the Ministry to lead a dual life, and to serve both God and Satan, or the spirit and the flesh, will never realize what there is in it. He will be half-hearted in his work, and he will seek in vain to kindle the spiritual life in others. You cannot light fire with an icicle; it takes fire to kindle fire. It takes a whole

heart and a burning heart to succeed in this work, and he who gives himself wholly to these things is the one who will reap the richest reward of his work.

The Christian Ministry offers much, very much, to the right kind of a man. There is no other calling, all things considered, that offers so much. No man gives the world so much as a faithful godly preacher, and no one gets so much as his reward. "They that have led many to righteousness, shall shine as a star forever and ever." With this promise and this prospect before you, young man, consider this calling carefully when you come to choose your life's work.

"CHRISTIAN GROWTH."

"Nature never stands still, nor souls neither; they ever go up or down."—*Dorr*.

O, my Lord,
You said that idle weeds are fast in growth;
The prince my brother hath outgrown me far."

—*Richard III.*

CHRISTIAN GROWTH.

OUR Lutheran Church holds to the rite of Confirmation. It has come down to us from the earliest times. The Church has found it profitable to adhere to this practice and we believe that as long as the Lutheran Church retains its distinctive character it will never depart from so laudable a custom.

Many of us remember with pleasure that period of our lives. We know that our hearts were touched with the Spirit of God as never before and that our spiritual life was advanced.

The day of confirmation marks the beginning of a new period in life. On that day we enter upon the full enjoyment of all the spiritual privileges of God's people and we vowed anew to believe in God and serve Him until death.

In many of our congregations the beautiful custom of holding Reunion services for all the confirmed is entering in. Either on the day of confirmation or near it, a special service is arranged for all who have been confirmed in that congregation. Such a service gives an excellent opportunity to remind the confirmed of their vows and admonish all to greater faithfulness.

We must either advance in church life or we will retrograde. Everything that has life shows growth and this also holds good for our spiritual life. Let us ask the question:

In What Should a Young Christian Grow?

We read: "And Jesus increased in wisdom and stature and in favor with God and man." A human being should then develop in three directions, in body, mind and spirit. We shall not here speak of bodily and mental growth as these have reference largely to our earthly life, but will confine ourselves to that growth which has reference to our religious or Christian life. So we say that a young believer, like the boy Jesus should grow,

I. IN KNOWLEDGE.

Since the day of your confirmation you have grown in many directions. You have gained a great deal of worldly knowledge, you have mastered somewhat a line of business or you have learned a trade and you are providing in whole or in part for your own support. You are taking an interest in business or in politics. You are studying up some of the details of your calling because you wish to become more proficient and are looking forward to a promotion. You are beginning to have a wider range of enjoyments and you are being enticed to things of whose existence you were either ignorant or being aware of their existence you did not understand their import. You are reading upon subjects which formerly did did not interest you and whose size you did not comprehend. Duties are laid upon you which a few years ago everybody recognized to be beyond you.

It must be apparent to yourself that you have been growing in mind; but has your knowledge of the Bible and holy things kept pace with your mental growth? At your age new questions come up every day as your mental horizon enlarges, questions and perplexities and temptations of which a few years ago you knew nothing, shoot up into view. They clamor for an answer. Your temptations grow stronger, because a human being is tempted in proportion to his ability. You need more knowledge to discern them, more insight into their real character, more understanding of the forces that are hurling them at you and a clearer conception of their end.

A confirmant on the day of confirmation may be compared with a child that has learned to read as far as the second or third reader. Ask such a child: "Can you read?" It will naturally say: "Yes." But what a mistake it would make to be satisfied with its present state of knowledge. What difficulties it would have later in life to read even the daily paper not to speak of the higher forms of literature. It has a knowledge of reading which is commensurate with its age, but as it develops, what was once satisfactory in the knowledge of reading is no more so, since a greater period of life makes greater demands. Such a child that refuses to add unto its knowledge is to be pitied for in the race of life it will be distanced.

One of the sad experiences in church work is the failure of so many young Christians to add to their knowledge. During the season of instruction which

precedes confirmation, they study well but when that period was passed the Catechism and the Bible History, the two best helps which the church has to lead the young into a deeper understanding of the Bible, have been laid aside and there was no effort made to increase the store of biblical knowledge. This information was sufficient for that period of life in which the confirmants then were; but it is not sufficient for the immeasurably greater period into which you are now come and as a result of this lack of knowledge you make blunders, you are entrapped and you may make shipwreck of faith. When you were a child who raised objections to you against the Bible and the church, against the miracles of Jesus and His divine nature? Who tried to show you that there is no Creator and that all things came into existence by themselves and take care of themselves? Who argued with you that there is no sin in forbidden fruit? No one, because you could not understand these objections; but these temptations have all since come, others will follow and you must fortify yourself against them. You must grow in Christian knowledge.

You owe it to yourself, to your church, to your fellowmen and to your God to spread and to defend the doctrines of the Bible. It ought to be embarrassing to you if, when you are asked the question: "What does your church teach on the Lord's Supper or Baptism?" you are compelled to say, "I do not know." You should be able to give a fairly clear answer if you were asked concerning the main doctrines of your

church. On all such vital doctrines as sin and grace, the person and office of Christ, Baptism and the Lord's Supper, heaven and hell, justification and sanctification and many others, you should know the position of our church. You will of course not be able to expound these doctrines like a preacher, because you have not his training; but you should be able to know the true from the false doctrine on these vital points.

You should know the two pillars upon which the Lutheran doctrine rests.

First, that the Word of God is the only source of doctrine and of life.

Secondly, that the sinner is justified before God by faith in Jesus Christ.

Everything that the Lutheran Church teaches is directly or indirectly connected with one or both of these central doctrines, and if you are clear on them you will be safe-guarded at a great many points.

You should know more of the distinguishing and distinctive doctrines of our church. In some doctrines we agree with other churches. For example, all Christian denominations teach that there is a life to come, that the Gospel should be spread in the whole world. You will find many points in common with other churches but there are some doctrines held by our church which no other church teaches. These are distinctive doctrines.

In the Christian fold there are three main divisions: the Romish, the Lutheran and the Reformed system of theology. They are all branches of the church, but they differ on some vital points and you should be able, both on the right and on the left to recognize error that you may not be misled by it.

The doctrines upon which the teaching of the Lutheran Church differs from all others are:

Baptism.

The Lord's Supper.

The Person of Christ and

Original Sin.

Upon these different doctrines you should spend some time in order that you may know why you hold them and reject contrary teaching.

It would be a mistake if you did not take an interest in the history of your church. It would interest you a great deal to read a well written history on the Reformation and there learn of the heroic work of Luther and Melancthon and other co-workers contending against the corruption of doctrine and life in the church of Rome. It would certainly surprise you to learn of the wickedness that prevailed at that time in high places, the selling of the forgiveness of sin, of the guilty and lewd life of the popes and priests and of the determined efforts that were made to prevent the spreading of the Bible and the preaching of it. It was by far a more heroic work than that of Washington and the colonial fathers in founding this Republic. It is well worth your time to read a civil

history of this country in order that you may appreciate your advantages and see at what a price your liberty was purchased. So it ought to be a matter of pride with you to know something of the origin of your church. Just as you are anxious to know something of your family history and to find out where your ancestors came from, what your family in times past has been doing, so you should be anxious to know something of the origin of your church.

You should take pride in knowing something about what your church is doing and you should begin to look beyond your own congregation to the church at large. Your heart will leap for joy to see what it is doing in the missionary work of the world, that in some lines it has led the way; you will be glad to learn of its great growth in this country, how from a very small church 50 to 75 years ago it has come to be the third largest Protestant denomination in the United States and is still growing and will be a power.

Its educational work will open your eyes. No two men of modern times have had that influence upon education which Luther and Melancthon had. In fact they are the two men who have ushered in the era of popular education. While there was education before their day it was largely at the top, but they pushed it down among the masses until today the son of a laborer enjoys what in the Middle Ages the son of a prince found it difficult to get. These two men have given Germany the finest school system in the world and their influence has been felt wherever

Protestantism has gone. This spirit of education has hovered over her until the most influential universities have followed in her wake.

Because our church insists upon people reading the Bible it belongs to her very genius to educate them. Rome discourages the reading of the Bible and there is therefore no real reason why she should educate her laity.

So long as the Lutheran Church holds that the Word of God is the only source of doctrine and of life and that men are to read this message from heaven, so long she is bound to advance the cause of popular education.

If you would make it a point to read concerning the charitable work of the Lutheran Church, its Inner Mission work, its work among the forlorn and destitute; if you would look into its inexhaustible treasure of hymns and melodies of which no other church has an equal; if you would strive to gain a clear knowledge of the excellencies of your church you would say: "Thank God that I am a Lutheran."

For this growth in Christian knowledge your church offers you abundant opportunity; while the church of Rome discourages reading the Bible and in times past has prohibited it, your church encourages it on all sides.

Did you ever sit down and read one of the books of the Bible through as you do any other book? Did you ever in two or three sittings read the Gospel of Matthew, Mark, Luke or St. John? Try it and see

what a new view you will get by reading all in connection. Compare the Gospels with each other. It will surprise you how the subject will enlarge, how many new things you will find and how you will grow in knowledge.

Read the four Gospels first — Matthew, Mark, Luke and St. John. Then read one or more of the historical books of the Old Testament such as Genesis, Exodus or the two Kings. Then read the Psalms. Then take up one of the more difficult books such as Corinthians or Galatians, and so by degrees read the whole Bible.

Take up the Catechism, often called the layman's Bible. You will find an answer to every important question on the way of salvation. Do not think that you have studied the book and that you know it. Luther tells us that he could learn something from it every day, then certainly you can. Next to the Bible no book was ever written that was such a help to the people in the understanding of the Word. Sad to say, the Catechism is a neglected book.

Take part in the Sunday-school and in your League. You will be advanced very much if you will take an active part in these two branches of church work. If they are properly conducted their main object will be to advance you in Christian knowledge.

Ask your pastor to suggest good books for your reading. Our church abounds in them, and if you will make good use of these helps now in the growing

period of your life, you will some day be an intelligent and highly useful member of your congregation.

A young Christian should grow:—

II. IN GRACE.

Of the boy Jesus we read that he “increased in favor with God and man.” More and more he allowed His knowledge to affect His life; not that at any time there were sins or imperfections in it but that He went from one degree of perfection to another. He made the will of His father His own until at last they coincided; entirely and voluntarily he did the whole will of God.

Growing in grace signifies coming into right relation with God. We have wills, but they are often at variance with the will of God. That we cannot avoid for we are born sinners; but when we come under the influence of the Holy Spirit our wills may be made to conform to His will. If the whole purpose of Christian life were to be summed up in one short sentence we would say that it is to be renewed in the image of God. In this image we were made. We are not like God in everything for in some things Adam differed essentially from his Maker; in other regards he approached God and in some points he was just like the Creator. In righteousness and true holiness Adam was the exact image of God. The first man could do right and he was without sin. The great purpose of our lives is to be reinstated into that first estate and to become Godlike. The more we know

the will of God, the more we make an effort to conform to it, the more we become Godlike.

This implies a hatred of sin and opposition to it. Sin is not only around us; it is in us and that is why it appeals so mightily to us and why we have such a serious, trying time to resist it. If it were only around us, it would not be so difficult. If we were called upon merely to resist our fellowmen, the battle would be easy; but we are compelled to resist ourselves, if we are to grow in grace.

In the heart of every Christian there are two forces at work; there is the new man, there is the old man. These two are at war with each other. They are struggling for the mastery; now one is on top, now another. It is difficult to tell at times which has the upper hand. Growing in grace is to resist your own wicked will, to get control of the sin that is within you and to refuse to oppose the will of God.

In this warfare we make headway slowly. There have been times in your life, no doubt, when it seemed impossible to give up certain enjoyments. You knew them to be wrong, but they were so sweet to you. In the struggle, however, right prevailed and it is long since that particular sin affected you.

Persistence in anything brings perfection or at least improvement. The man who plays much on the piano becomes more expert than the one who seldom plays. The student who memorizes much gets a more receptive and retentive memory than he who exercises this faculty but little.

Exercise in holiness is conducive to growth in holiness. The man who wishes to grow better and has taken the first step in that direction, and seriously tries, by divine aid to become Godlike, will in a measure succeed. It grows easier to make God's will your own, from the time that you do it, you have less love for sin and more love for righteousness as you practice righteousness.

We are taught in physics, and you no doubt know it from experience, that a bottle filled with air cannot be filled with water unless the air has a chance to escape. Try just as hard as you please, you will not get the water in unless you get the air out. As the water goes in, it forces the air out and, done in the right way, it is after all easy to take a bottle that is filled with air and fill it with water.

As long as sin fills the heart, holiness cannot enter in; but as holiness goes in, sin goes out. If we allow God to put holiness in, it will be done; but if we resist Him, there will be no improvement in our lives; in fact we become still more the slaves of sin.

We cannot put holiness into our hearts, but God can. We can yield ourselves to the drawing of His Spirit and if we do so, He will fill our souls more and more with His person and His gifts.

Do not grow discouraged with yourselves in this fight with sin. The progress will not be rapid; sometimes you will even seem to lose ground; but gather new courage, go to God in prayer, ask Him for help

and strength and endurance, and He will send them to you and you will grow in grace.

Of the boy Jesus we read that He grew "in favor with men." They saw Him becoming still more God-like and they admired and praised Him for His virtues. They noticed that He was an exceptional lad, unlike His comrades, and that there was in Him the promise of an unusual man. Nor were they disappointed.

Growth in grace implies not merely the right relation toward God but the right relation toward man.

The Christian who develops a Godlike spirit will soon show a loving, helpful disposition toward people. He will take a different view of them, he will do for them what others will not, and as a result of all this they will give him their love and esteem.

By nature we are selfish. The center around which all our actions revolve is self. From it, all our natural actions originate and to it they all return. In this state of heart we do not have Christian love for each other, we are not willing to serve each other but prefer to have others serve us. Not until our hearts are emptied of self and room has been made for God, do we have the right view of our fellowmen, nor are we inclined to serve them.

Certainly there is no lack of opportunity to be helpful in the world. Everywhere there are those who are in need and in distress; there are those who need Christian advice and guidance. Our Savior says, "The poor you have with you always." God leaves them here to give others an opportunity to grow in grace,

and as we are helpful it becomes easier for us constantly to show greater love for our fellowmen.

Even though we ourselves are handicapped by some bodily infirmity, we find some who are worse off, and can lend them a helping hand.

This appears very plainly when we look at the work of a certain lady in New Orleans, herself a cripple, who has founded a school for other cripples. Her fellow-citizens have voted her large sums of money to carry on her work and have called her the most useful citizen of the city. Certainly she has grown in favor with men. You may not be able to do some notable, striking thing to serve your fellowmen, but in your sphere of life certainly some things will present themselves which will give you the opportunity of cultivating love toward others.

One infallible proof of your growth in grace is the interest which you take in the work of your congregation. There are many others by which you could determine whether you are growing in grace, but this is one of the easiest. Lack of interest here, in all probability, means lack of growth. Look back to the day of your confirmation and see whether you are more interested in the work of your congregation to which you belong? Do you attend the services? Do you invite others with you to take a hand in the Sunday-school and the Luther League? Do you sing in the choir? Do you do anything for which you have the gifts? Are you assuming your share of the responsibilities in carrying on the financial work of the

congregation and are you willing to make your offerings for it?

Every congregation is anxious to enlist the services of its young people because it is plain that the boys and girls of today will be the men and women of tomorrow. You will soon be the mainstay of your congregation. Its work will rest on you as it now does on your parents, and if you are growing in grace you will be taking your share of the congregational work. You should have no difficulty in determining whether you are more interested than on the day of your confirmation, or less, whether you are a greater help than you were then, or whether your helpfulness has declined.

If in this period of your life you will grow in knowledge and grace you will be fortified against many temptations and you will in the next period of life experience the blessings of a well-spent youth. Both God and men will look on you with favor.

A VOCATION.

"To business that we love we rise betime,
And go to it with delight."

—*Shakespeare.*

A VOCATION.

TWO people, a father and a mother, were sitting before the fire discussing things. These were the questions: "What shall we make of our boy? What is he fit for?" They talked a long time and reached no conclusion. Suddenly the father said: "I have it. We will try an experiment. We will put him into a room that contains a Bible, a dollar and an apple. If on returning we find him reading the Bible, we will make a preacher of him. If he is handling the dollar, we will make a merchant of him. If he is playing with the apple, he must become a farmer." So they prepared the room and put the boy into it. In due time they returned, and behold their surprise. They found him reading the Bible while he had the dollar in one hand and was eating the apple out of the other. For a moment the parents were nonplused. The mother said: "He won't make a success at anything." But the father said: "He is after everything. He will be a lawyer."

This story is told just to show what a crisis comes into a boy's life when this question of a calling begins to loom up. Both the parents and the son give much anxious thought to it and it is well that they should.

Human life is made up of periods. It is natural that in the early stages children depend upon their parents for support. The question does not yet come

up with force. A small boy changes his mind every week as to his future calling. He may even change it three times a week. But the time comes when it must be decided. The son cannot forever depend upon his father, but must be put into a position of self-dependence. It is God's plan that a boy shall some day become a man, that he shall be the head of a household and that others shall depend on him just as he is now depending upon his father. For that period of life he must now make provision and there are only a few things that come into a youth's life that compare with the choice of a calling. The question is big, much bigger than most youths realize and they should not hastily make the decision. Some day you see a man doing something. It is new to you. The novelty of it strikes you and you at once resolve to take it as your life's work. This is a mistake.

While you should largely give the decision and should not be forced into an occupation for which you have no liking, you should not pell-mell rush into a line of work to find out in two weeks that you do not like it and so quit. A boy must have some time to make up his mind. In some cases this may require a number of years and even if it does there is no harm done; but you should not be encouraged to drift from one job to another, because that will cause you to be a "quitter", than which nothing is more ruinous to a young man. You must learn to stick if you are ever to amount to anything, and for this reason take plenty of time and do some thinking in advance.

Your calling is one of the main factors in making you what you will become. A trifling, insignificant occupation tells on a man. If you are for many years to have your mind concentrated upon nonsense, or trickery, or flippancy, or upon work that is of no real value, you will some day be that kind of a man. You may never yourself realize that you are a trifter, a buffoon or an ass; but others will and they will throw you on the dump. On the contrary, if you will for many years center your attention upon some work that is highly useful, that is essential for human welfare, that is noble, dignified and honorable, you will some day be that kind of a man. Your work has left its impress upon you. We all have much to do with our own making. We do not realize it day by day, but in the course of years the influence of an occupation tells.

Two boys of equal parts start out in life, later we find the one a respected, influential citizen, the father of a promising family, the head of a large business, a leading member of a church; and the other is an insignificant citizen who exerts no influence, without whom the community could well exist and whose dropping out would scarcely cause a ripple. No one would miss him. What has made these men so different, while they were once so much alike? One factor certainly was the work which they followed.

The one has had an occupation that daily called forth his best efforts, that led him into good surround-

ings, that exercised his mental and moral faculties for good. It is doing things, large things, important things that makes men. The other spent his life doing insignificant, useless things, that did not call out the best that was in him. Not using the best that he had, by degrees he lost it, for it seems to be a law of our nature that we must use or lose our gifts. He degenerated into a kind of jelly-fish with no backbone and no initiative. He lived, but his life was not important to others, nor rich and full to himself.

It is not only the man himself who is affected by the choice of a calling, but all those who spring from him and who are dependent upon him are influenced in a large measure.

The husband and father's business in any family is a matter of interest. It is talked over and discussed in the family circle. The children imbibe ideas of the calling. They are frequently asked to render assistance in the business, and so without being aware of it are drawn into it. If the moral tendency of the work is doubtful or bad the children are affected by it though they may be ignorant of it. They get familiar early in life with certain forms of sin such as lying, or cheating, or gaming, or drinking. It is very easy for a boy to get into his father's business, as he needs merely to drift, and circumstances will land him there. So for generations people are affected by the choice of a boy.

It is a common thing for a family for some generations to follow the business of an ancestor. Hun-

dreds of his progeny may finally be found in it. I read recently of a family that had followed the circus business for several hundred years and at present there are a great many members of this line still in it. When a boy chooses a calling he may be making a choice for people who are still unborn. What an important thing it is. What a great step it is to take! You should not lightly rush into an occupation, because it may detrimentally affect you and all your progeny. It may place many of them into surroundings which they are too weak to resist, and instead of making yours a name of honor in a neighborhood you will make it a by-word and a synonym for all that is worthless. Your choice may deprive your offspring of good advantages, it may thrust poverty and dishonor on them and may curse them with an inheritance which becomes a snare to them.

Most men get the largest part of their training out of their occupation. We nearly all get some education in school; but the majority of the race leave school early and go to work. They cannot get much out of books because they have no time. God has decided that He will train the young into men and women through their work. There must be some great blessing in daily toil because God so holds the human family to it.

When we come to consider, it is astonishing how much a good calling does to develop the best that is in a man. Sticking to one line of work makes a man determined, persistent and stable. Firmness is a great

virtue in a man. The person who rolls around from one job to another and has no settled occupation lacks stability and firmness. Hanging to a piece of work from morning till night, day in, day out, makes him patient. Enduring the hardship that comes from toil gives sympathy for other toilers. Knowing how hard it is to earn a dollar makes the earner economical. And seeing how very difficult it is to attain proficiency in anything gives a man a humble frame of mind. To do a high grade of work for years makes a man honest and truthful; and to do your very best at work and to strive for perfection makes a man Godlike.

Education has been variously defined; but the best definition setting it forth in the broadest sense is this: Education is the restoration of the image of God in man. Everything that tends directly or indirectly to restore us to our first estate and to make us Godlike is education. Now one of the greatest factors next to religion that tends to make us like God is work. By it God develops the best that is in us, and that is why in all the history of the race He has never reversed His decree: "In the sweat of thy face shalt thou eat bread."

Choose a calling when the time comes, but select one that in its very nature will accomplish God's purpose of bringing out the best elements of your being.

When the time comes and the choice of a calling must be made, by what shall a young man be guided? It would be impossible to give such specific guidance that every individual will find his exact place. We

propose to outline a few general principles that will serve a young man in finding his vocation.

In the first place, you must be guided by your gifts. God calls us into life, and we come. He gives us our gifts, we do not ask them of Him. He makes us, and here we find ourselves. Now, because there is so much work in the world God makes a great variety of people and He confers talents and faculties upon men, and by these He indicates in part a man's place in the world. Why should God give a man a talent for a tool if he is to handle books or horses? Why should the Creator give a man a strong liking for books and study if this man is to become a stone-mason or a blacksmith? Let a boy study his composition, and ask such questions as these: "Do you enjoy study?" "Do you like to use tools and to construct houses?" "Does machinery interest you?" "Would you rather ride a horse than eat?" "Do flowers, and trees, and growing crops attract you?" By such questions you can likely find out what your talent is.

Talent for a calling is usually indicated by a love for it. If you enjoy a line of work, if it attracts you, you are in all probability marked for it. Select something that you enjoy. The Psalmist says, "Serve the Lord with gladness." This gladness in work is an essential for success. If you can be happy in your calling, if you will go about it singing and with a light heart; you are likely to win. The man who must be driven to his task has little hope for success.

You may, by force of circumstances, be diverted

from your course. But if you have a real gift, you are very likely to find your way back. You may not be able to read many books because your work is so engrossing that you cannot find the time. But this may not be for long; you will manage and scheme until you do find the time. Livingstone kept his book by the loom, and Burritt, while he hammered away at the anvil, looked at his Grammar and Lexicon. It is hard to bury a talent. Handel and Bach did not have to be driven to music; and West, the renowned painter, plundered the family cat and made brushes out of her fur. So that work to which you invariably return — from which nothing can keep you — is likely to be in the line of your life's work. Take it up, because your gifts indicate it.

Unfortunately, sometimes the people who stand closest to you — the members of your own family — may not be able to recognize your talent. Many a boy, in his own family, is told that he is a block-head, that he is good for nothing, and that he will never render any acceptable service in the world. Familiarity naturally breeds contempt. Looking at people at close range sometimes magnifies their faults, and blinds us to their excellencies. The fact that you have been told that you have no talent for any line of work, is not conclusive. If you have a strong and burning desire to get at it, my advice to you is to persevere.

Talent alone, does not decide the question of a man's place in the world. Sometimes there is no

marked talent, and it seems that a person could succeed equally well in a number of things. Some people are rather evenly balanced; they have a number of directions in which it seems they might succeed. The prospect of success at one calling is about as good as at another. There are a few boys who have such a marked gift that they have no trouble in making a choice of an occupation. It soon becomes plain to them and all their friends that there is but one thing for such a one to take up, and he comes to his work naturally, easily and without any struggle, and when he lands in his place he is comfortable at once. But this is a rare case. Most boys do not have such pronounced likes that there is only one occupation that will fill the bill. When a boy ponders the situation, he is compelled to say, "I could be just as good a blacksmith as a carpenter." Or, "It seems to me that I could become a teacher just as successfully as a lawyer or a preacher. Now, what shall I take up?" Then gifts alone are not an infallible guide to every boy.

Opportunity is one of the deciding indications. While you may be willing to take up a certain calling, you cannot find an opportunity to get at it; the door is closed against you. Many a boy is shut out from the calling of his first choice.

Some years ago a student came to our school to prepare for the Christian Ministry. He had the talent and the desire. He made a commendable start. Then, suddenly, the door was closed against him. His father died. The family needed his help, as there

were children who wanted bread. There was no one else who could act as provider for for the household, and there was nothing left for the young man but to go home and take up another line of work. We know of another boy who desired to study law. He entered an office and followed the usual method of preparation for admission to the bar. But there were so many hindrances, the work became so distasteful, that he finally quit the office. In a year or two, the opportunity offered to go to college, and the young man became a Christian Minister.

I have in mind the case of a young man who studied for the Christian Ministry. He went abroad. After returning, he did not at once get a call to a congregation, but to a college as a professor. He accepted it temporarily. From there he was led to another professorship. He spent probably twenty years teaching; he finally became state school commissioner of Pennsylvania. While he had the gift and desire to become a minister, he never had the opportunity.

You must look for the open door. If your eyes are wide open, you will see it. At first, you may not be pleased to enter in where it admits you. It may lead you into a field of usefulness, which, up to that time, you had not considered. But if the door is open, do not hesitate. God is guiding you. He fashions your life for you. Allow Him, and He will lead you into your place in the world.

Sometimes, the door may seem to be closed. God wants to test you to see whether you really are in

earnest. He wants to increase your zeal and desire by removing for a season the coveted prize. An effort on your part may open the door. It is possible to overcome some hindrances, and it is good for you to be compelled to do so. For by this very effort you gain strength. You get clear in your mind as to whether you really want to go into that calling. Do not be afraid to rap at the closed door. It may open, if you are insistent. If you want to enter a calling, keep it steadily in your mind. And, while you may not be able to do so at present, the time may come when God will grant you your heart's desire.

But do not be deceived. Not every door will yield. We have an adage which says, "Where there is a will, there is a way." Within certain limits this is true. Our will does have something to do with our lot in the world. But this adage, after all, is deceptive. You had better go where Providence directs you, and where the way opens naturally, than to force yourself into a calling contrary to all divine guidance.

The young man spoken of above, might have forsaken his mother and family and have said, "I am determined to be a minister, and I will disregard everything and neglect my filial duties to become one." It would have been a great mistake. So, if you have knocked at the closed door and found that after repeated rappings it will not yield, you had better take that as God's answer, and not seek to force Him to open it. It is possible for a man not to know himself. And, misjudging himself, he insists in going where

God does not want him. It is a sad fact that many men in the world have disregarded providential indications and have forced themselves into a place in the world for which God never intended them. He allows them to go, but usually He punishes them with failure. You might be a very unhappy man even if you got your own way.

There was once a lady traveling in a train, and she was attended by a nurse and child. The lady sat in one seat, and the nurse and child were back of her. Occasionally, the child would cry out, and the woman said, "Hannah, give that child what it wants." Presently, there was an unearthly shriek. "Hannah, did I not tell you to give that child what it wants?" "It got what it wanted," the nurse answered. There was a bee on the window, the nurse withheld the child, and when it got the bee, it was stung. God may mean only kindness toward you by holding you back from a position for which you may consider yourself qualified. We advise you to watch for the open door..

A third determining factor in choosing a calling is need. Go where you are needed most. Sometimes it becomes known that certain callings offer great advantages. Young men begin to drift that way. In the course of some years there are so many candidates offering themselves that there is a great supply. Candidates find it almost impossible to get a position. Wages are lowered, men are out of work; still others keep crowding in and the supply is much in advance of the demand.

Why try to crowd into a calling that is already filled, yea glutted? You are going to have a hard time of it. Of course, you will be told that there is room at the top. But you will discover that a large number of men never get there. The great majority of men in all callings must be content to stay near the bottom. Then if you are a man of special gifts, you will find climbing very easy; and when you get to the top, you will find it possible to stay there.

There is one calling that at present is not crowded—that is the Christian Ministry. Young men would do well to consider it when they come to choose their life's work. No doubt, the same could be said of other callings. Look around, and see where you are needed. Finding such an occupation, there will be plenty for you to do and you will be of much service in it.

Lastly, take advice when you make the choice. Be sure to talk the matter over with your parents, your teacher, pastor and older people who are ripe in experience. It might be, that from some of these you could get no encouragement and no recognition. But it is not likely that they will all turn you down. Your parents, especially, are very likely to read you correctly. They have made you more of a study than you can understand. Compared with your father, you are standing on the ground and he is standing on the house-top. Of course, he is able to see much farther than you can. And you are a wise boy, an exceedingly wise boy, if you will take good advice from him. Your parents have stood over you all your life

—they have observed you from the cradle — they watched you at times when you did not know it. They have been anxious to find out your gift and inclination and they are deeply concerned in your welfare because it affects their own. They want to see you do well, and if you will only allow them to guide you, they will seek to turn you in the right direction.

Your pastor ought to be a good adviser. He is a man of education and experience. He can take a large view of life and its work. He ought to know something about you and if you will let him, he will be much pleased to take an interest in you.

Above all, ask advice of God. Seek His help, let Him guide you. Commend yourself, your life, your work and your future to Him, and He will send you His answer by shaping your life for your welfare and His glory.

Having chosen a calling, you will naturally want to succeed in it. It is a fine thing if a young man sets out with high hopes and aspirations and has a determination to win. God pity that do-less fellow who is content to sit down and just live. At no time in life should a man have such aspirations as in youth. Success in your calling will depend largely upon two factors. They are: preparation and application.

"Get thy spindle and distaff ready and God will send the flax." Young people like to read the lives of men who have leaped into greatness. But beware! The leap was only apparent. In every instance it would have been possible to trace a long period of

preparation in which capacity for the work had been developed. It would be a fine thing to go to bed at night and wake up the next morning and be famous; and untold thousands would be willing to accept the fame. Nearly all men are ready to take something for nothing. But God has arranged that men shall give something for something. There must be a seed time, before there can be a harvest.

This preparation implies a great deal of drudgery, and it is not always possible for a young person to see the direct connection between preparation and his life's work. Because a student cannot see the connection between algebra and his life's work, he takes the branch up indifferently, preparing his lessons in a half-hearted way and thus loses its main purpose, which is the strengthening of his mental powers.

In every calling there are many details that must enter into success, and these must be mastered or there would be no true success. It is much more interesting to play a melody or a masterpiece on the piano or organ, than it is to run scales and work on exercises. But the person who shirks the latter will never have the ability to do the former. It is much more interesting to write a story, an address, or a magazine article than it is to memorize paradigms or verb forms or rules of syntax with their exceptions. But the man who attempts the former without having done the latter is not prepared and makes a miserable failure as an author. If language is your gift, if the power of expression comes natural to you, there will be an endless amount of preliminary work to do be-

fore you can acceptably dress your thoughts in becoming language.

One of the great failings of youth is the haste with which the young rush into life. They are anxious to get to their life's work; they seem unafraid to assume responsibilities. The first question that a prospective student puts to a college president is this: "How soon can I get through? I want to be doing something." The first question ought to be: "How well can I prepare myself?" Many would be willing to accept a college diploma at the end of the first year and make application for a position. Such haste must mean failure. If a man, under these circumstances, should succeed in getting a position, he would soon discover his unpreparedness, and he would suffer sooner or later the chagrin that comes from defeat.

Get ready for your work. Master the steps that lead up to it. Thousands have failed in a critical moment from lack of preparation, but never one from being too well prepared. If you have made a thorough preparation, some day your opportunity will come. It may rap at your door but once; seize it; hold it fast. "There is a tide in the affairs of men which, taken at the full, leads on to fortune." God will not over-look you; He will command you to do so. Whatever strength you have will be called out and if your preparation fits the case, your success is assured.

Success in your calling under God will depend also upon application. There is a premium in the world on work, and the workers get it. Beware of

dissipating your energy. Few minds are so great as to be able to succeed in more than one direction. Stick to your work; you are entitled to some enjoyment. You may, as a recreation, have some side issue. But be sure that it remains so, that it serves the purpose of renewing your strength, and allows you to come to your task with renewed energy.

It is a mistake to go from job to job, from one line of work to another. It unsettles you, and robs you of proficiency. It will make you a "Jack of all trades, and master of none." In every calling there are some hindrances to overcome, and nothing but incessant application gives you the advancement which you desire. Do not be misled by looking at some other man's garden and saying, "How few weeds there are in it, how little work it takes to keep it in order." Rest assured, that if it shows good keeping, the man has been at work. He has probably worked while other men slept. "It is not ease but effort, not faculty but difficulty that makes men." Do not strive to avoid the hard places, but seek to pass through them.

For your encouragement and to keep you everlastingly at your work until proficiency and success come, let me append a few examples of men who have been workers, who have dogged the very footsteps of success until it has turned and rewarded them.

"Take Virgil, for instance. It was his custom, according to Donatus, to throw off a number of verses in the morning, and to employ the rest of the day in polishing and pruning them down. "It took him up-

wards of three years to compose his ten short Eclogues, seven years to write his Georgics, and upwards of twelve years to elaborate the Aeneid, which he was so far from regarding as complete that he attempted to rise from his death-bed to commit it to the flames."

Hume wrote thirteen hours a day while preparing his "History of England." Montesquieu, speaking of one part of his writings, said to a friend, "You will read it in a few hours; but I assure you it cost me so much labor that it has whitened my hair."

George Eliot is said to have worked harder on "Romola" than on any of her other books. In her own words, "I began it a young woman — I finished it an old woman," and yet but about seventeen months were consumed in writing it. One is reminded of Robert Stephenson's remark concerning the Britannia Bridge. He declared that he grew old ten years while he was building it. For weeks before it was finished he could get no continuous sleep, such was his wearing anxiety. He was initiating a new era of engineering, and was most wakeful and vigilant, that no element might be overlooked in his careful computations."

It is God's will that you should have a calling, because apart from a settled occupation you will be little more than a savage, and the best elements of your nature will never be developed. When the time comes, and the question must be decided, go forward, trusting in God to direct you in the right way, and, having landed in it, do your best to glorify God.

